

# THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

VOLUME 10.

JACKSON, MISSISSIPPI; THURSDAY, JUNE 24, 1886.

NUMBER 18.

## BAPTIST RECORD.

TERMS OF SUBSCRIPTION. (Invariably in Advance.)  
One Year \$2.00  
Six Months 1.00

Entered at the Jackson Post Office as Second Class mail matter.

### SPECIAL RULES.

1. Always write concerning business matters on a separate sheet of paper from every thing designed for publication.
2. Be careful, in sending subscriptions, to write plainly the name of the subscriber, the post office, county and State.
3. In changing your post office be careful to give the post office from which you get your paper, as well as that to which you wish it sent.
4. RATES OF ADVERTISING furnished on application.

The RECORD has a large circulation in Mississippi, Louisiana and other Southern States, among the substantial people of each community and is therefore a good advertisement medium. A limited number of good advertisements will be admitted. Frauds and humbugs will not be advertised at any price, if we know it. If any such should gain admission into our columns at any time they will be promptly exposed. In dealing with those who advertise with us please say to them you saw their advertisement in our columns.

Address everything to

BAPTIST RECORD,

Jackson, Miss.

## COMMUNICATION.

Among the Churches in Lee, Pontotoc and La Fayette Counties.

Having just made a tour through Lee, Pontotoc and La Fayette counties, I risk the charge of obtrusiveness by submitting some of its doings.

Starting from home on the 20th ult. and reaching Verona on the next morning, I found the town "warmed up" by a revival at the Methodist church, the result of which has, up to this time, added nine members to the Baptist church. I know not the increase to other denominations. The new pastor, Elder J. L. Turnage is much encouraged, and the Baptist outlook in Verona is very hopeful. While there I enjoyed the hospitality of those dear brethren, Hiram Hood and Wm. Johnson.

### CENTRE HILL.

On Saturday morning I met my church at Centre Hill, one of the oldest and largest in the Judson Association. Centre Hill is in a reasonably prosperous condition, but like the other churches of that old and influential body, not in accord with the State Board in its mission work. This we greatly regret and hope to see it remedied at its next annual meeting. The congregation was very large on Sunday and the church had two accessions, one by letter and one by restoration.

### RICHMOND.

I had agreed to preach at Richmond at 4 o'clock, p.m., Sunday, and then and there met a good congregation, among them, the pastor, Elder Randolph, also Elder. H. H. Moore. The church has an excellent Sunday-school, and it is not mistaken, three young preachers. If there is a church anywhere with which it is a pleasure to meet, it is Richmond, the old home of the lamented Rev. W. C. Thomas. I enjoyed the hospitality of an excellent sister, Mrs. — on Sunday night, and started westward early Monday morning. My first halt after leaving Verona was at

### PLYMOUTH ACADEMY.

Here is a good school under the auspices of Brother J. L. Johnson and wife. Sister Johnson is a graduate of both Chickasaw Female Col-

lege and the Baptist Female College. Dr. Slack's school, at Pontotoc. They have Baptist preaching regularly once a month at the Academy Hall by that earnest and popular pastor, Elder J. L. Henderson.

### SPRING HILL.

My next point of tarrying was at old Spring Hill Church, seven miles west of Pontotoc. As the former pastor of this once popular organization, I was sorry to find serious divisions among the Spring Hill brotherhood. May the Lord heal them. I stopped with Elder David Robinson and family. The North-east Mississippi brotherhood will be interested in hearing that brother Robinson has just returned from South Florida somewhat improved in health. He will return to Florida accompanied by his family.

### OXFORD.

I reached Oxford on the 28th ult., stopping with a relative, Sheriff Mathews. This being the home of my childhood, I found much food for thought in surveying the town, and meeting relatives and friends of former days. Among the improvements made there since my visit eleven years ago, is the new Baptist church, an elegant structure giving evidence that our cause is progressing at this important educational centre. On Friday night I attended the Baptist prayer-meeting at the solicitation of the pastor, Elder J. H. Edwards. I gave a short talk. I met there Elder J. L. Johnson, Prof. Quince, Brethren George and Fountain Leavel, and many other old time friends, among them Sisters Pritchard, Eades, and the two Sisters Leavell, daughters of our excellent brother, Nathan Berry, of Cherry Creek. I agreed to preach for Brother Edwards on Sunday night.

### YELLOW LEAF CHURCH.

It was in the neighborhood of this church that I had married thirty-six years ago. Among those remaining, who lived there at that time, I found only a few. Among them, Deacon Jesse Humphreys, with whom lives his brother, Allen Humphreys, neither of whom, perhaps, are under seventy-five years of age. A daughter of the latter, Sister Moore, widow of the late Elder, Joel Moore, live with them, constituting, altogether, a pious and happy family, seemingly prosperous temporarily and spiritually.

The rain fell in torrents Sunday morning, making it impossible to meet at the church, so, after giving Brother Green Knight, an old time friend, a visit, I left to meet my appointment at Oxford that night.

Yellow Leaf, I learn, is in a live condition under the charge of an excellent pastor in the person of Bro. W. I. Hargis, of Oxford.

### CLEAR CREEK.

In visiting the neighborhood of this church we were accompanied by Brother Hargis on Tuesday after the fifth Sunday. The church itself is said to be in a prosperous condition under the pastorate of Elder J. L. Johnson, of the University. It has recently sustained a loss in the death of Dr. Burt. We visited Brethren C. Wells, Wm. Massey, Horace L. Bunch, the son-in-law of Sister Turnage, mother of Elder J. L. Turnage of this place. We found Sister Turnage there, glad, indeed, to hear from home. Among others, we called upon that excellent Baptist, Hunter Burt, and were pained to find Sister Burt in fearful health. After praying with her, we bid her, most likely, a last farewell till we meet in that better home above. The home of our relative, Brother Wm Sims, we made headquarters during our stay, who with sister Sims and the family, spared no pains to make our visit

pleasant. May the Lord bless them in their affliction.

### BETHLEHEM CHURCH.

This old Baptist stronghold is one of the churches of which my father in his lifetime was long the pastor. Elder C. Wash Smith is the present pastor. According to a previous promise I met him at their monthly meeting on Saturday before the 1st Sunday, and found the congregation good. I have no room to name the many old time friends I met there. Suffice to say, that preaching during my visit three times, I decided the church was in good spiritual condition, and that Brother Smith was greatly loved and highly appreciated as a pastor. I left a promise, as I did also at Yellow Leaf, to assist in their protracted meetings in August next.

### TOCOPOLA.

Upon making a short stop on my way to Oxford I had at the solicitation of that sterling deacon, Frank Souther and Bishop Wash Smith, the pastor, left an appointment at the Baptist church in this beautiful and thriving little village for Sunday night the 6th inst. It being fourteen miles from Bethel, we were hurried, but reached there in time to meet a good and seemingly appreciative audience, to whom I preached the best I could, spending the night with Brother Souther and his excellent family.

### HOWARD BOUND.

I had intended to make a stop at Pontotoc upon return, but was prevented by the excessive rain, which so delayed me that it was necessary to hasten to reach home by the appointed time. I did so, however, finding all well. It may be in place in conclusion to mention the fact that one part of my object in making this trip was to enable me to write up 'Reminiscences' of old Pontotoc Association, now dissolved, of which my father, Elder Horace Lawrence, died a member. If any brother under whose eye this communication may fall has information that will help me, they will please communicate it to me by letter.

### ST. CLAIR LAWRENCE.

Fulton Miss. June 15, 1886.

### Judson Institute.

The commencement exercises of the Judson began Sunday with the sermon of Dr. Jno. A. Broadus. The discourse was one of matchless eloquence and power, in every way worthy of the great preacher.

Text: "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." The worth of ignorance of the future and the way to turn it to good account were made very clear.

At the Art Levee Monday night Dr. Frost, of Selma, in a happy speech, presented art medals to Misses Minnie Jackson and Bettie Redding. The Levee was introduced by an interesting program. The annual concert came off Tuesday night.

Thursday was commencement day. Certificates of distinction and proficiency were conferred upon young ladies from Mississippi, Louisiana and Arkansas as follows: Misses Currie, Alison, La., Arithmetic, Geography, History and English; Willie Allen, Arkansas, Algebra, History, Latin; Lillias Boykin, Louisiana, Botany, Physiology, History, English, Literature and philosophy; Ella Bradley, Louisiana, Arithmetic, Geography, History and English; Fannie Broadway, Louisiana, History; Alma Brown, Mississippi, Rhetoric; Clara Cahn, Arkansas, Geography, History, English; Callie Cowan, Mississippi, Geometry, History, French, English Literature, Criticism and Harmony; Stella Cowan, Mississippi, History, French and Harmony.

Beremia David, Louisiana, History; Loula Dedman, Mississippi, Arithmetic, Botany, Chemistry, Physics, English and Harmony; Annie Dyer, Louisiana, Arithmetic, English Literature, French, Physiology, Philosophy and Harmony; Clara K. Dyer, Louisiana, Arithmetic, Geography and History; Mamie Dyer, Louisiana, Arithmetic, Algebra, History, English, French and Latin; Florence Foster, Louisiana, Botany, Chemistry, Geometry and History; Maggie Foster, Louisiana, Botany, Chemistry, Geometry and History; Lucile Howell, Mississippi, Algebra, Carrie Kendall, Mississippi, Algebra, History and English; Corinne Kendall, Mississippi, Physical Geography, Elocution, Rhetoric and Harmony; Mattie Robard, Louisiana, History, Physics, Geometry and English; Theresa Shortfield, Arkansas, Geography, History and Spelling; Lottie Smart, Arkansas, Elocution, History, Rhetoric and Geometry; Lily Smith, Louisiana, Arithmetic, Algebra, History and English; Rosa Smith, Louisiana, Arithmetic, Algebra, History and English; Susie Trotter, Mississippi, Elocution, Botany, Geometry, Physics and Latin; Anna Belle Williams, Louisiana, Elocution, Botany and Chemistry.

It is due certain of these young ladies to say that they were kept from some of their examinations by circumstances out of their control. Diplomas were conferred upon the following:

### IN THE ECLECTIC COURSE.

Misses Mollie Booles, of Louisiana; Berta Davis, Mamie Harwood, Mabel Kern and Lalla Redding, of Alabama. There were two Fall Graduates: Miss Olive Booth and Lella Booth of Alabama.

The address of Rev. D. I. Purser, of Birmingham, to the graduates was an excellent one in the way of force and practical value.

Thus closed a session remarkable in all the elements of real prosperity. Largely over a hundred boarding pupils were enrolled during its course. We append the following extract from the annual report of the President to the Board of Trustees:

"The school has been blessed with excellent health. There has been one death among the teachers. Mrs. Courtney, of Louisiana, who came in the Fall, in apparently good health, but with the hold of a fatal disease already upon her, died in February. The school thus lost the faithful work of a gifted teacher and the sweet influence of a devout Christian. With this exception, there has been little serious sickness.

"We have had another year of the right hand of the Most High. The rich blessings of His providence, and the richer mercies of His grace, have abounded to us. The spiritual revival which we have lately enjoyed leaves among our boarding pupils only three without hope in Christ. Of the day pupils, likewise, nearly all, within the age of accountability are Christians.

"The whole course of the year has been radiant with the soft, sweet light of blessing. With thankful hearts we recognize God's gracious hand in all these mercies, and offer Him tribute of our work grateful praise.

"There are already unusual indications that all our rooms will soon be engaged for next session. The number of applications for admission is largely in excess of former years.

"Brethren of the Board, God is laying larger and larger responsibilities upon the Faculty you have placed in the Judson. We cannot

bear them without divine help. Pray therefore, I beg you, that our strength may grow with the growth of the charge, and that the trend of all our work, and the whole force of our example, may be for the highest good of the children who come under our care, and for the glory of the Master's name."

Marion, Ala., June 16th, '86.

### Vicksburg.

For several months past the subject of Temperance and Prohibition have been kept prominent before the people of the 'hill city' by the Vicksburg Reform Club and the Women's Christian Temperance Union.

Previous to the agitation of the subject by these two societies, the liquor dealers had not taken the trouble to procure license in the manner prescribed by the law to carry on their traffic. No effort was made by them to get a majority of the legal voters to sign a petition asking the city to authorize the sale by a grant of license.

Sometime ago about a dozen saloon keepers filed their petitions in court, praying that license be granted them, which petitions were signed by a large number of voters, but on the day of trial they were put into the Judicial scale and were found wanting.

The whisky men have now abandoned the issue based upon the code of 1880, and will endeavor to secure to themselves a favorable result by precipitating a vote on the recent Local Option law. The election has been ordered by the Board of Supervisors of the county, and will be held on the 17th day of July.

The campaign has been opened, and the good people of Warren county have high hopes of a good government. On last Saturday evening we had a grand Prohibition rally at the Court House. A large crowd was addressed by Rev. J. H. Gambrell, Rev. C. O. H. Thomas, col. pastor of the Methodist church and Bishop C. B. Galloway. The speeches were excellent, dealing in facts, figures and convincing argument.

Mr. Gambrell delivered again, on Sunday evening at the Baptist church, one of the best speeches I ever heard on the subject of Temperance. I was truly glad that so large a number of our people had the opportunity of listening to the address.

He has been retained by the friends of Prohibition to remain with us for sometime and thoroughly canvass the subject on hand. It will surprise the State if Vicksburg goes for Prohibition, but by the help of the Lord we intend to carry it.

We earnestly covet the prayers of all Christians in this important crisis. We are working and praying and studying together in this matter in a way that, it seems to me, foreshadows victory.

### R. A. COHRAN.

June 22  
P. S. I want to thank you for that paper on "Blood Guiltiness." It was manly well spoken and will do great good in behalf of suffering humanity.

Brother Pastor, state next Sunday to your people that they can have the Record 4 months for 50 cents.

It seems to be settled that another Baptist paper is to be started in Alabama soon. We are sorry, for the Alabama Baptist is, according to our judgment, a first class paper and worthy of the patronage of all Alabama Baptists.—Baltimore Baptist.

There are a hundred people who want the Record and they can get it through the dry months at fifty cents for four months.

### Prohibition in Clarke County.

Clarke county went against whisky by a majority of 407, which shows that we are not tired of Prohibition. The election demonstrated the fact that it was clearly a struggle of right against wrong, of God against sin. On this line we made the issue, and on the morning of the election the friends of each measure were rushing to the polls, on the one side were the Germans, to a man, and with them a few of our people and then the more illiterate colored people casting their vote for whisky. While on the other hand, the best citizens, both white and colored put in their votes against the sale—the whisky men relied almost entirely on the colored people for support, but we can say to their credit that they have done as well, in this election as the whites, the intelligent among them were solid against it.

The saloon traffic in Clarke is done, no man in Clarke county believes now that it is possible to get the Christian and more respectable part of this county to vote for the saloon, the people have set themselves solid against them. May God hasten the day when there will be no saloon in all our borders.

S. O. Y. RAY.

### Leidell Miss.

Bro. J. B. GAMBRELL. Since your noble body has seen fit to send us our beloved Brother David Burney as a missionary to labor with us we feel it our duty to notify you of the success of his labors. We will say that he is doing a great work here and his labors are greatly blessed. There has been a great many conversions under the proclamation of the gospel through him and we wish also to say that he is doing a good government. On last Saturday evening we had a grand Prohibition rally at the Court House. A large crowd was addressed by Rev. J. H. Gambrell, Rev. C. O. H. Thomas, col. pastor of the Methodist church and Bishop C. B. Galloway. The speeches were excellent, dealing in facts, figures and convincing argument.

Mr. Gambrell delivered again, on Sunday evening at the Baptist church, one of the best speeches I ever heard on the subject of Temperance. I was truly glad that so large a number of our people had the opportunity of listening to the address.

He has been retained by the friends of Prohibition to remain with us for sometime and thoroughly canvass the subject on hand. It will surprise the State if Vicksburg goes for Prohibition, but by the help of the Lord we intend to carry it.

June 16th

The Mississippi Normal Music school will hold a session of four weeks at Troy, Pontotoc county, Miss., beginning July 19th, 1886.

T. W. Dennington, principal, T. A. Smith, assistant, A. A. Weisenfeld, instrumentalist.

This school will equal if not surpasses many of the popular musical conservatories and colleges North and at rates six or eight times cheaper than Northern schools.

Daily lessons will be given in the following departments: Primary, Intermediate, Advanced, Voice Culture, Style Practice, Normal Instructions, Harmony and Musical Composition, Teachers and Conductors Class, Discussion, &c., with two Piano Recitals each week by Mr. Weisenfeld.

Advantages:—Thorough instructions in every department, healthfulness of location, good morals, cheap board and tuition.

For circulars or other information, address W. M. McAlister, secretary, Troy, Pontotoc county, Mississippi, or Dennington & Smith, Ellistown, Union county, Miss.



# BAPTIST RECORD

## COMMUNICATIONS.

### ESSAY.

#### THE CHRISTIAN'S POSITION IN THE WORLD

A Deduction from the Scripture Truth: "Ye Are the Light of the World."

BY J. B. PERKINS.

Read before the Union of the First and Second Districts of the Abbeville Association, Saturday before the 5th Sabbath in May, 1886, and requested for publication.

We may recall the double direction given by the angel to the women at the sepulchre of Jesus after His resurrection. He said by way of invitation: "Come, see the place where the Lord lay." Then with our intermission of time words or circumstance, comes the direction: "And go quickly and tell his disciples that he is risen from the dead." The close connection of these two biddings is significant to me. "Come and see." "Go and tell." It is clearly indicated that there is no lack of responsibility attaching to each personal Christian life, and at the same time is evidently shown the course and scope of the obligation. Proof of Christ's claim to the Messiahship among men? Come and see it in his triumph over death. Experimental knowledge of the power of a risen Christ, the life spiritual that in him dwells? Go tell it in all the earnestness of a soul elate with his fulness until the nations and isles shall hear and know that grace divine is resident in him.

And in announcing this two-fold requirement laid upon the individual entering the Christian life Jesus is asserting no new philosophy, but the very conditions that must affect the personal life, no matter what sphere of being we occupy. "No man liveth to himself." No man liveth to himself this social life of ours. The man in social life who has no consideration beyond his adequate idea of the conditions of success in social life than he has of the genius of Christ's Christianity. He who seeks to gratify personal ambition when that gratification must imperil the best purposes of others, he who would realize pleasure that must be secured at the price of others' pain; he who would accumulate possessions where accumulation must entail material sacrifice upon others; he is the man who has not half learned the lesson of life. And here, I anticipate, you perfectly agree, for you will say that is little more than a recommendation of common honesty. And you are right. I have only spoken here of negative fidelity in this matter of individual relationships. But I seek now to emphasize a positive fidelity to this law of our being which obtains as truly in our temporal life as in our spiritual life. "Come and see," that is negative. "Go and tell," that is positive. And our experiences are lessons eternally lost on us, if they not in the end inspire a message or a service. Each privilege means a duty and each affection of the heart and life is designed through us to affect other hearts and other lives. It is what the poet meant when he said:

"Life is real,  
Life is earnest."

There is no reality, no truth in the life spent only in consuming. More than that, the life that is not lived for the purpose of contributing its personal force instead of looking at other lives tributary to it is recognized in Christ's philosophy as a failure. This I say because there is such community of interest, because he cannot dissociate his own well-being from the well-being of others; because God in creation has affirmed such measure of interdependence among the works of his hands that the grandest possibilities of the individual appear only in the highest success of the masses.

Then we are not surprised to hear Christ's recommendation to those

who have received his blessing to go publish among others the fact and the definite assurance that blessing sufficient is still found for all who come to him. It is not strange, then, though noteworthy, that Jesus told the recovered maniac of Gadara, he must not content himself with remaining where he was, but he must go tell his friends of what divine healing he of Nazareth was capable. He found out that if he would have Christ's view of this matter of religious obligation he must go on a declarative mission, his testimony to amazing grace, being: "It did so much for me, and that is just the reason I tell it now to thee." Much more is comprehended in the salvation from sin and its consequences than our personal deliverance from the wrath to come. The will of God in us is not done apart from the world in unbroken communion with himself. It is not in religious meditation alone we follow the Lamb whithersoever he goeth. And hiding away from contact with the world is noticeably different from what he would teach each subject of his grace, namely, that he thrusts forth each saved soul as evidence to men of the wondrous power that redeemed it. This reflection brings us well up to the idea which is not all an idea, but a substantial fact as well, they who have received these blessings of religious experience from Christ, must become the light of the world. Now we know what light does. It shines, it reveals, it nourishes, it beautifies, and it purifies. The sun in heaven is no negative existence, for the most positive results are produced by it. By its light alone can nature appear in all her vernal loveliness. The landscape may be beautiful, the flowers of a thousand hues may be blooming in nook and garden, the earth may be carpeted with the pattern of nature's own weaving, beauty may exist everywhere, but if they were no light by which to behold it all this were in vain. But beauty could not exist without the regular recurrence of the sun's light, each spear of grass that shoots up

beautiful spear of grass we see it now but for the light and chemical power from the sun, combining the gases of the air and the salts of the earth in its structure. The leaf and the blossom receive their varied tints from this source of universal beauty and the colors of the rainbow are but specimen strokes of God's beautifying process. And even more than beauty depends upon this normal distribution of the sun's rays. It must foster life or life is not fostered. The warmth of the sun within the soil wakes the sleeping germ of the growth that is to be, but more than that is needful. Day by day and hour by hour, that that light must shine upon the plant that has begun to grow, that it may continue to perfect development, and above and beyond all this, the sun's light is needful as a purifying element. I pity the unfortunate ones who live in the crowded alleys and lanes of our great cities, stifled and cut off almost entirely from the genial and purifying rays of the sun. I have camped out at night in malarial districts, and kept awake through the hours while the foul air seemed to be invading the very domains of health and displacing physical buoyancy hour by hour. And I longed for the sun to rise at such a time, and when it rose I could feel in my body something like a reassertion of strength and accustomed vigor. It was purity affirming victory over impurity again, the sun doing his office of diffusing health and life and scattering the forces of disease and death. God's word declares Christ to be the Sun of Righteousness. He came to bring light into the world. In this his ministration of light the design was to develop and sustain spiritual life in the world. That was the day dawn of his new creation when he "brought life and immortality to light in the gospel." If then, Christ is thus the light of the world, how are we, his disciples the light of the world? Here it is. I said Christ's coming was the day dawn of his light. Succeeding his departure from the earth and preceding the breaking of eternal day upon the world comes in the night season of his absence. And he has made provision for the maintenance of life in the world till he comes again. So he lends to us who are his, to us, who being partakers of his nature, are capable of emitting light, a measure of his beautifying, fostering, purifying power, that we may bridge over this night-time of his kingdom with our influence though it be a borrowed light. We are like the moon and stars, lesser lights to rule the night. We do not shine by our own light, but by the light we get from Christ, the Sun of Righteousness, just as the moon in the midnight heavens shines by the light of the sun that rules the common day. When the moon is turned at perfect angle with reference to the sun, its life is perfect and given to the earth in sufficient measure. So of us who are to reflect the light we have received from Christ. When we preserve fidelity to the trust our Lord and Master has reposed in us, the light in us proves light and not darkness. Otherwise we are eclipsed in our spiritual influence and those who might else walk by our light are left in darkness or to the meager light which their own invention can furnish. And we need, sorely, to catch this light from Christ in perfect line, so that in our personal contact we may light the way that leads to salvation. Whatever else may be said of our light, we would have it said that it was turned upon the safe path before the eyes of men and on the best way. Whatever else may happen true we want no one who is following the way our example leads to go to danger or to death. During one of the holidays in North Wales a gentleman was staying with his family near a range of hills to which he was strongly attached. Some of these hills were slanting and easy to climb and his children rejoiced to accompany him to their summits. Others and its sides were steep and rugged. He often looked at it with a longing desire to reach the top, but the constant companionship of his children was a difficulty. Several of them were small and he knew it would be full of peril for them to attempt the ascent. One bright morning when he thought they were all busy with their games he started on his expedition. He quietly made his way up the face of the hill till he came to a point where the path forked, one path striking directly upwards and the other ascending in a slanting direction. He hesitated a moment about which of the two paths he would take, and was about to take the precipitous one when he was startled by hearing a little voice shouting: "Father, take the safest path, for I am following you." On looking down he saw that his little boy had discovered his absence and followed him. He was already a considerable distance up the hill and had found the ascent difficult, and when he saw his father hesitating about which path to take he revealed himself by the warning cry. I see application of this to those of us who are declared the light of the world. There are multitudes who would follow us up through the night of sin into the upper sunlight of God's righteousness, and their souls' interests are calling upon us to take the safest path, because they are following us. If we are the light of the world, then let us walk no path but that which leads men to Christ, the Savior of sinners. The cities of refuge in olden times were situated on prominent spots so that he who had need to make his escape to one of them could see it a long distance, keep its location fixed as he sped on, and be in no danger of passing it by in his race for life. And I think it probable that our Lord had in his mind the city of refuge when he said: "Ye are the light of the world, a city that is set upon a hill cannot be hid." Just as those cities were set for the benefit of the guilty escaping the avenger of blood, and by their location were so helpful to this end, so Christ's disciples, by the attitude they take toward Christ on the one hand and toward sinful man on the other will determine the question of their own usefulness. We must be true to the world, we must be honest in our ministry of light bearing for Christ's sake. And we are to bear in mind that we need not create darkness to prove ourselves unfaithful. Darkness is a negative thing. It is but a term, a something to express absence of light. There is darkness already, our light must relieve this existing darkness, and if we fail to emit the light the darkness will prevail. So it will be no extenuation of our negligence at the final day to say we have never sought to lead men into darkness. That is not the question. The question is have we sought to lead men into light? A little boy for a trick pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result the man missed the doctor and the patient died because the doctor came to late to stop the flow of blood from the wound. At the funeral the minister said that the boy was killed by a lie which another boy told with his finger. We suppose the criminal one did not know the mischief he was doing. Of course he did not mean to kill another boy when he pointed to the wrong way, for he only meant to have some fun. But a boy did die just because he pointed the wrong way. Yet, after all, the result was not so much because he pointed the wrong way as because he did not point the right way. Not so much his intention to do wrong as his lack of intention to do right. So it we fail in our witness for Christ it need not be because we have caused darkness, but because we have not set forth the light of truth confirmed by the illustration of our personal life. Grandest of all scenes at the "World's Exposition," the "Government Building." And I saw indications of resources beyond human estimate in the display of those yet undeveloped States West and Northwest. And all around, here and there, I could see placards reading like this: "Nebraska wants men and women of energy and brain to develop her resources." "Montana wants men and women of energy and brain to develop her resources." "Wisconsin wants men and women of energy and brain to develop her resources." "Kansas wants men and women of energy and brain to develop her resources." "Dakota wants men and women of energy and brain to develop her resources." And in all this language was couched the intimation that no other kind of men and women were wanted except those of energy and brain. So advertizes the church of the living God to-day. She wants men and women of decided elements of Christian character to develop the resources of this wilderness, sin-smitten, yet with greatest possibilities, into a garden of the Lord that it may rejoice and blossom as the rose. Would that Christian men and women all over this land were of such elements of character as would fit them for this colonization service, and for proving themselves useful in the spiritual enlightenment and salvation of men.

### SELECTED.

#### RIGHTS OF THE HOUSEHOLD

BY M. E. R.

The present age is pre-eminently a time of rights. We have public and private rights, the rights of labor and capital, individual rights as opposed to those of society, and the rights of society as opposed to those of Church or State. We can conceive of no position so lowly that the occupant does not insist, and that, too with a dignity worthy of

royalty, upon his rights and privileges, real or fancied. The fact that these are not always conceded by those who stand next in power, does not alter the fact that they are assumed.

But besides all these rights, which must be maintained with great strife, and which are continually coming into conflict with other people's rights, there remain privileges rarely spoken of, perhaps rarely thought of, which need only to be assumed to become rights indeed. No clashing opinions, no strife of words, in order to appropriate these rights. No one will dispute your claim to them. You have only to take them, they are yours, and the world will be better and you will be better for accepting them. Why is it that amid the multiplicity of words upon kindred subjects, so few have been uttered upon the rights of the household?

The first and the best of all the rights of the household is that of making other people happy. This may seem startling to the man who has all his life long wrapped himself in a mantle made up of his dignity and his right as the head of the house. He is very certain he provides well for his wife and children. They have all they need, and what more can they ask? If they are not happy, it is their own fault. He cannot be expected to let the baby muss his clean collar, or to compromise his dignity by joining in the romps of the little toddlers—it, indeed, they venture upon any romps in his presence and are not crushed into premature men and women by that perpetual vision of an iceberg in their midst.

Or it may be quite incomprehensible to the woman who considers her husband and children as necessary evils, to be left to the care of servants or disposed of in any manner which leaves her time free for more congenial pursuits than attending to their comfort or education. Or to the child who considers himself king of the household and demands an abject submission from each member.

But, each, one of these would only accept for a day the divine right which only waits for their acceptance how astonishing and humiliating would be the result. How small and trifling in themselves are the things which make up the sum of human misery or happiness? A few pleasant words in the morning from the husband and father, instead of the cross one usually spoken, what a surprise they might be, and how they would brighten up the day for the housekeeper. A romp with the young children in the evening, and a pleasant game with the older ones or a friendly interest in their lessons, how would these things change the atmosphere of the home.

As for the mother, the chances which are hers for making home happy are too numerous and too apparent to the mother's eye even to need mention, and this, too, without letting the children feel that she is their slave, for this would only be to increase their helplessness, and thus make them doubly unhappy.

But it may be thought, that, as a business man, the head of the household has a right to a quiet evening, or, at least, to do as he chooses when the work of the day is done, and that the mother, too, may be released from her maternal care after attending to home affairs all day. So the children are sent to bed to get them out of the way, or are expected to spend their evenings in the nursery, while the father goes out on business, or lounges about, reading the paper yawning, dozing, and wondering what makes things so dull in the house nowadays, and perhaps, idly thinking of the time long ago when he found it his greatest delight to stay at home, and enjoy the society of his little wife, as he called her then. Ah! yes, things are changed, after so many years, but they need not be. What has been can remain, or, having been lost for a brief time, can be regained.

When once two persons have found it possible for them to be all the world to each other, they have missed one of the greatest privileges of their lives if they do not keep the same feeling, even until death. It is one of their rights to look jealously upon whatever tends to separate them and lessen their interest in each other, and to do gently whatever tends to cultivate and strengthen their affection. To have many leisure hours to devote to each other in making each other happy, and in becoming better acquainted with each other, is one of the rights which no social duty ought to interfere with. If they do these things they cannot help growing more and more into sympathy, and if the children are trained up in the same loving confidence with their parents, how many happy hours may be spent together without the necessity of visitors to relieve the tedium of home.

Don't be afraid, then, of waste of time in this direction, even if the evening paper suffers a little in consequence, or that scientific work lies unread on the shelf. The news of the day is only transient after all, and science will be young when you and your sons are gray-haired men. But childhood and youth never come back, and the pleasures lost along the way, like pearls dropped into the sea, are gone forever, and may never again be found, though the search be most difficult.

The next great right is the negative one of not making the household uncomfortable. With some people happiness is only compatible with bodily comfort, and whatever takes from their comfort takes from their happiness. Therefore if the wife find that muddy coffee and sour bread have a tendency to produce, in the case of her liege lord, not only dyspepsia, but an aggravated form of the blues, it is her business, should be her privilege, to see to it that the bread is the perfection of bread and the coffee fit to be the nectar of the gods. And if the husband finds that habitual tardiness to meals, forgetting to order the meat for dinner, smoking in the best room, or any other uncomfortable habit to which mankind is addicted, disturbs the serenity of his better half, then it is his duty and happiness to drop them one and all, to become punctual, so far as it is possible, to strengthen his memory that errands may not be left undone, to smoke, if smoke he must, where he will not annoy his wife, and in fact to become a model of propriety, sobriety and gentleness for the sake of the one who will not love him more for his self-denial, but who will have more reason for giving him the place in her heart she has already accorded him.

But to speak quite seriously, there are a thousand little ways and manners acquired almost unconsciously to ourselves which are most annoying to those who behold them. And often the possessor of these troublesome traits, instead of trying to get rid of them, is only annoyed when exhorted to be more agreeable, and to cast off this or that habit which takes from the comfort of the household. Let us not despise the words of those who tell us for our own good of these annoying manners. We shall not be too pleasant or too courageous if we improve ourselves in all possible ways and certainly any little refinement of speech or manner brought forth for the pleasure of strangers well deserves a place in the every-day life at home. If we have the disposition to take up this right and use it to the best of our ability, we shall find ourselves, with each succeeding day, growing nearer to that pattern of perfect manners, of which the foundation principal is, "Do unto others as you would that they should do unto you."

Another right is that of respecting each other's individuality. The fact that each member of the household is an individual with his own peculiar duties, tastes and inclinations to be respected, trained or up-

rooted, as the case may be, is something which perhaps has never entered the minds of many concerning their own family. It seems natural enough that others should have their vocation in life, but those in our household, whom we have known from infancy, should have any sphere, is a different matter. Be careful, then, fathers, mother, of the genius in your own home. It may be your right, train and direct the boy who is destined to shine many years after you have passed the bounds of this life, or the girl who is to be a genius, spite of her sex. In any event, observing your right to regard your children as individuals, and not mere puppets responding in every instance to the pulling of the wires which controls them, you may give to the world men and women who have a personality of their own, who stand out distinctly against the horizon of their times, and who, be a power even in the humble walks of life. Shall we then gild up the blessings which lie all around us, waiting only for us to stretch forth our hand and take them? Shall we wrap ourselves closer, closer in the mantle of selfishness until we shut out forever the blessed sunlight of love? Let us forget in striving to grasp the joys of life, the humble joys we cluster around the family hearth and which may be had for seeking and which do not run away.—*Journal and Messenger.*

### COMMUNICATION

#### WOMAN'S WORK.

Read by Mrs. Hattie M. Clark at the Meeting of the Kosiutko Association, Kosiutko, May 29th, 1886, and requested for publication in the Record.

The work of the Master need of all classes, ages and nations. The command to spread the gospel over all the earth was given every individual who shares kingdom. The atonement made for all, and salvation by is free. There are no places for the glad tidings, into all the world and preach the gospel to every creature, is a plain command. Since all receive the same at the Savior's hand, it follows that He requires a work from all who profess name.

Divine wisdom in the creation of male and female decreed woman should be the helper man, but no distinction was when he gave to both, the same of His other works. In the family and social relations in the churches, woman's position has ever been that of a helper. Wise men have recognized her ability to render effective help, and assigned her work and fully accorded her praise for well done.

We learn from the record early days of Christianity women were among the first of the kingdom, and the word wherever preached that they are naturally zealous in imparting an edge of religion to others. The Savior declared himself woman of Samaria, she received Him to be the Messiah, the record is, that she went into the city and told the come and see. They went see, and the result was, in the Samaritans believed on.

Mary Magdalene went the morning to the Sepulchre. She first was seen by her first of all, He bade her go and tell the others. He had indeed Can it not be counted a privilege to woman that she was the first to see the Savior? Here we find a work accorded by the Lord himself, and we who have tasted "the life" likewise go tell to the glad news of a "once crucified, now risen Savior."

Woman may not preach in public places,







## BAPTIST RECORD.

J. B. GAMBRELL, Editors.  
W. S. PENICK,  
L. S. FOSTER.

GAMBRELL &amp; FOSTER, Proprietors.

JACKSON, MISS., JUNE 24, 1886.

## EDITORIAL.

## TAKE NOTICE.

All persons who expect to attend the Baptist State Convention, to meet in Meridian, Thursday before the 11th Sunday in July, are requested to forward their names at once to T. C. Carter, Meridian, Miss.

## NOTES AND COMMENTS.

"We are working as for life and feel confident of success. God is with us. Pray for us."—*W. J. Mason*.  
"We all thank God for the boldness of the *Record* for truth against the darkness."—*W. J. Mason*. "I am not in sympathy with the so-called missionary enterprises of the denominations in the State of which the *Record* seems to be the organ and champion. That is what a brother says when he orders his paper discontinued. Really it is not strange that the *Record* is an unwelcome visitor to that brother. I am devoted to the *Record* and the cause it advocates." That is the way a brother writes when he sends in a new subscriber. Now Brother Perry you don't know what a bit of sunshine your kind words made in our sky. We believe the Master will make good his word to you. Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."—*Judge J. R. W. Foster*, of Choctaw county, paid the *Record* an esteemed visit one day last week. Brethren S. G. Cooper and A. C. Watkins called in recently to see us, bringing in a little *Record* and Foreign Mission money. Both are looking well and seem to stand the work of examination time finely. Brother Watkins has been called to, and will soon enter upon, the field recently vacated by us at the Junior. The field is a good one and an important one. Fellowship, Rodney, and Shinn's Chapel can claim some good and noble Christians as we have ever met with. Truly the lines have fallen to our brother in pleasant places and he has a goodly heritage. But he is a good worker and true minister of Christ if we have not mistaken him and the membership will find him such. Both pastor and people we commend to God and the word of His grace. We met last Saturday for a few minutes. General S. D. Lee and Col. W. B. Montgomery, both of Starkville, who were on the sad mission of accompanying to Vicksburg the remains of Mr. Paxton, one of the trustees of the A. & M. College, who died recently in Starkville. There is rejuvenating power in useful work which will keep a man young till he dies of old age. Indeed, sweep on until all the whisky and shelders of human blood are swept off of the American Continent. Fifty thousand prayers goes up for your success. One hundred thousand voices in the State say, "Sweep on, press on." "One blast upon your bugle horn were worth a thousand men."—*J. E. Newman*. I think your words on "Blood Guiltiness" was very timely and will be greeted by many welcome hearts, and I think you will be able to answer "Amicus" to the satisfaction of all who are seeking the right way. "J. E. C." "Amicus" declines to come out from behind his bush "modesty" is the reason given for his reticence. "He seems to do good," says Bro. Gambrell. On this point we differ. We see no good and nothing that looks like good. The "Sam Jones style" and the New Testament style are opposites, and the very antagonism of each other. We cling to the Book. Indeed, we have never heard Rev. Sam Jones, but our good Brother Atwater, of Columbus who dropped into our sanctum last week, said, "Sam Jones did good in Columbus and he'll do good in Jackson." A correspondent of the *Index* in mentioning the work of Dr. Hartwell and his co-laborers Mrs. Sanford, Miss Booth and Miss Helen Hartwell, says, "These teachers teach the Chinese the English, and sandwich it with the religion of Christ." The professed Christians who encourage by their presence or means the ballet as recently exhibited by the American Opera in this city, are casting their influence in favor of social degradation, and in their children may reap the bitter fruit they have sown, certainly somebody's children will be born down where?—*Central Baptist*. Col. Hooker, as well as Maj. Barks, dare wishes to stand well before the

people of the 7th district on the bonded whisky question. We note this feature of the canvass with pleasure. From this time on it will stand candidates in hand to have a fair record on the whisky question. The *Baptist* *Reflector* says they must clean out or die out. We know some such. The divine law is the expression of divine wisdom. It is therefore always wise to obey it. A Brother writes: "I'd as soon be without sugar in my coffee as without the *Record*." Now we submit that is a sweet way of expressing appreciation and well yes, we must confess to a liking for sugar in our coffee and sugar in our letters too. The Georgia Baptists contributed \$50,000 more last year than the year before, and they are talking and planning yet greater gifts. "Between your constant calls for money and your meddling with the business interests of the country in your Temperance Department you are succeeding in making the paper very unpopular." We do not wish popularity won by cowardly silence upon great living issues. Our whole family send best wishes to you and yours, and pray for the success of the *Record*. That is what a Christy woman writes. With the prayers of Christians at our back and the support of the Master able to succor us when tempted and tried, we can't help but be cheerful and hopeful in our work. The First church, Memphis, is remodeling their house of worship at a cost of several thousand dollars. It will be thoroughly modernized, and gotten up in gothic style. This note comes to us from Brother Homer McGee out in Texas: "We receive and read the *Record* with much pleasure. I was surprised and glad to note improvement now you have a paper of metropolitan attraction as to form and typographical appearance, while, as ever, truly apostolic as to aim and contents—all of which is just right. May God give you and your associates grace and strength to make it yet more and more perfectly conform to your own ideal." If you are going to the Convention at Meridian, do send your name to T. C. Carter, chairman of the Committee on hospitality. Now, the brethren wish to give you a good home but they must have time to arrange for you. Act your part promptly. News reaches us of the death of Eld. Felder Crawford, one of the faithful ministers of South Miss. We have no particulars, further than that he has been in poor health for some months. Will some one give us the particulars? One of the churches in South Miss. recently by a vote discontinued feet washing as a church ordinance. This is gratifying.

## WAY NOTES.

We spent some days in South Mississippi. It was our intention to be at Gillsburg, Commencement Day, but found no way of getting out to Gillsburg. So, man proposes, but God disposes. There are some excellent pastors living at Gillsburg and the place is the stronghold of that section. And nowhere in Mississippi are Baptists thicker than in South Mississippi, nor sounder in doctrine, but many of them need development. There is growth, however, and we believe progress will be much more rapid in the future.

At Osyka Baptists are unhappily divided into two churches with excellent brethren and sisters in each church. The case calls for much prayer and very little talk. There is little or no bitterness, as far as we could learn, but a lack of harmony. We met both congregations and talked with a goodly number of the brethren. Elder M. S. Shirk, is pastor of the First Church and Elder R. J. Stewart of the Second. Both are excellent brethren. We say most earnestly that all good people in Osyka should pray and wait for a better state.

We went out to Bailey Chitto Church and met the brethren at their Saturday conference. Quite a good Saturday congregation met. Elder E. M. Schilling is pastor, as he is of three other churches near by. He has an important field and is much beloved. We are glad that his people are expecting him to go to the Convention. The Convention needs Brother Schilling's help.

After preaching and arranging for the remainder of Bailey Chitto's appointment we adjourned sumptuously with Brother Van Coney, returning to Osyka in time to address the people in the First Church on the subject of Prohibition a right. We are specially in-

debited to T. E. and Walter Tate for conveyance out through the country. A pleasant night was spent with Judge Tate at his comfortable country home. We are indebted, also, to Bishop Shirk for hospitality. Brother Shirk has one of the most charming places in South Mississippi which ought to be the seat of a boarding school.

Saturday night we ran up to Summit and were met by Dr. Sample whose roof has sheltered many a traveling brother. Sunday was Commencement Day at Lea Female College. Bishop Farish, of Brookhaven preached the sermon on "The intrinsic value of the Holy Scriptures." The discourse was ample in length, breadth, depth, solidity and beauty. The school is doing well, but the Baptists of South Mississippi might easily fill its halls to overflowing.

Two days at Clinton in conference with the Trustees of the College and visiting with the brethren gave us a very pleasant impression of Commencement. Brother Venable made an impression on the audience by a sermon on the subject of faith. Brother Penick our Associate, delighted Clinton. The College has had the best year, perhaps, in its history. The future was never so bright. The light is breaking.

## ALL FOR CHRIST.

One great need of the majority of Christians, we are persuaded, is an ever present feeling that we are the servants of Christ, and that in everything we do it is his servants. Everything touching the care of the body, all the little offices necessary in supplying its wants, ought to be performed as acts of service to Christ. If we could always remember that "we are not our own, that we have been bought with a price," and that therefore life should be an unbroken line of service to Christ, then a greater dignity and importance are imparted to all the little acts of life. This is the matter of sufficient importance to claim the attention of the Apostle in writing to the Corinthians. He says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." The subject in hand is the delicate question of eating meats offered to idols. While all things involving no crime are lawful, all things are not expedient because of influence upon others. Let nothing be done except what can be done to the glory of God. If we could feel that in eating and drinking, in plowing and hoeing, in feeding and currying horses, in blacking shoes, in cutting wood and making fires, in cooking, in cleansing and dusting the house, in nursing the baby, in darning stockings, and in meeting all the little worries of life, we are doing these little things as the servants of Christ, then we as truly honor and serve him as in making princely gifts for endowing a College or Theological Seminary. We feel also that our lives receive a new dignity and importance and we are restrained from doing many things inconsistent with our Christian profession. That which is well pleasing to the Master is not the grandeur or costliness of the act, but the spirit in which the act is performed. There is no reason why our religion should not be a daily living power. It might be so, and ought to be so, and would be so if we would do everything as for Christ.

## 500 New Names. Reduction for the Summer.

The dry season is now upon us and money is scarce; many brethren want the *Record* but have not \$2.00 to subscribe for a year. To help ourselves over the dry months, and help our brethren to the paper, we will send the *Record* to subscribers 4 months for 50 cents. There will be many things occurring during the next four months which the brethren ought to know about, and they can pay the 50 cents, and receive in the fall. Pastors call attention to this offer and send in a list of names. The reduction applies to renewals as well as new subscribers.

## THE EVIL SPEAKING HABIT.

With almost everyone there are times when the temptation to speak evil of another is very great and it is to be feared that few are able to withstand this temptation at all times. In no uncertain terms the Bible constantly condemns this habit. It classes "back-biting" among grievous crimes. In itself it is a great evil and the results which flow from it are incalculable and far-reaching. James speaks of the evils of the unbridled tongue. It is a small member but uncontrolled produces a vast amount of evil. "Behold how great a fire a small matter kindleth." The tongue kindles a great fire and itself is set on fire of hell.

However others may act, Christians should continually be on their guard as to their utterances. Often they will be led into this evil speaking without thinking. Their speech should always be "seasoned with grace," and constantly they should pray, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Especially should every pastor be careful as to his utterances. As he goes about from house to house and is received into the inner sanctuaries of the homes of his people he should be exceedingly careful lest he become a tale-bearer and a busy-body about the affairs of others.

## MISSIONS.

Brother T. W. Brame, along with a gift of \$10.00, sends these appreciative words: "Mississippi College should not only be the pride of every Baptist in the State, but it should be regarded as their property, and every dollar placed there for its support and maintenance should be looked upon as an investment from which they receive golden returns in the persons of our young men, who yearly go out from its walls endowed in mind and heart with Baptist principles. All that our people need is that it should be brought to their attention. Let them pray about it and talk about it, and they will soon feel that it is theirs, and when they recognize it as their property, Mississippi College will need no agent to continually remind the Baptists of this State of its wants and necessities."—Under the title of "Things accomplished," a writer in the *Journal and Messenger* said: "There is no prudential bar across the Congo. All thought of surrendering the Mission to some other society is definitely abandoned. The color line is obliterated by the missionary consecration, and henceforth black men and white will work together for Africa's redemption."—A colored brother living about ten miles from here called at our office to get a Testament. After telling something of how his church of 500 members was getting on he said, "I am glad Testaments and Bibles are so cheap, all of us who can will pay for ours. Some will have to have 'em give to them." We thought Dr. Biting and his co-laborers would like to hear something like that about where the Bibles go and how they are appreciated, but after all those Bibles will not be fully heard from till we meet before the Great White Throne.

The Missionary Society of the Judson is called the Ann Haseltine Society. Brother Maxwell, Treasurer of the Canton church, sends up \$30.60 for Foreign Missions. Brother W. Z. Lea sends up \$5.00 from the Hopewell church for State Missions and says, "Our pastor is still unable to preach for us."—Miss Ruth McCown who prepared for medical mission work, to whose support our sisters of South Carolina so joyfully contributed, was married in Shanghai China to Rev. J. A. Thomson, a Baptist from Scotland who represents in Japan the National Bible Society of Scotland. Their field of labor will be Yokohama. Miss B. A. Hardy sends from the

Mt. Paran Ladies Mission Society \$10.00 for Sister Nelson. Whenever we think of that faithful band of Christian workers and the Mission Societies of some other Baptist churches, which, like Mt. Paran L. M. S. are zealous for good works we cannot help wishing that every Baptist church in the State had a well organized Woman's Mission Society.

## THE PROSPECT.

"What are the prospects?" The Secretary is asked that question on all sides. We can only answer, very fair, and yet of course, there is a large element of uncertainty. Many noble brethren are at work, and good reports are coming in. If there is no letting up anywhere we will come out right at Meridian. Now let every pastor round up the collections, and either forward promptly or carry up to the Convention. Close and earnest work is needed. We are working up to the very verge of physical endurance and can do nothing more except pray. Let the brethren consider how great a blessing it will be to clear every branch of the work of debt, and be ready to enter upon larger and better plans.

## LOCALS.

Send 50 cents and get the *Record* 4 months.

Brother J. J. W. Mathis and wife called on us en route for Canton.

It a cough disturbs your sleep take Piso's Cure for Consumption and rest well.

Brother Jno. P. Hemby looked in on us Tuesday. He is looking well and reports progress in his work.

Brother R. A. Venable favored us with a short call on his return route to Memphis. Arkansas, Mississippi, and Tennessee all claim Brother Venable.

Mr. H. H. Hargrove of the N. O. *Poquene* was in Clinton reporting the Commencements. He supported at his own expense a ministerial student in the College this year.

The Annual Commencement of St. Margaret's Hall, under the direction of Mrs. S. B. Ware, will take place tonight. Reception to-morrow, (Friday evening, 9 to 12.)

Ayre's Sarsaparilla operates radically upon and through the blood, and is a safe and absolute cure for the various diseases, complaints, and disorders, due to debility, or any constitutional taint.

Mrs. M. M. Champion, of Edwards and her little granddaughter on passing through the city called at our office. Baptist preachers who have visited Edwards recollect Sister Champion's hospitality.

The Examinations in Deaf Mute Institute took place Monday and Tuesday last. Closing exercises Tuesday evening. Prof. Polyns, the efficient Superintendent, will accept our congratulations on his success as an educator of our silent people.

A reception was tendered Bishop Galloway by the members of the M. E. Church of this city. The Reception was held at the residence of Rev. Dr. Andrews, pastor of that church. Absence from the city prevented us from participating in the felicitations of that occasion, but we hear many pleasant things said of it.

## COMMUNICATIONS.

Why Mississippi Baptist Churches Should Contribute to the Support of Mississippi College.

No. 2.

2. The reason I gave last week, why our churches ought to give to support Mississippi College was that Mississippi College is a *Missionary Institution*. A second reason I give this week is that Mississippi College is a *Christian Institution*. One of the very main reasons why she claims the right to live, is that she imparts to those who enter her walls a Christian education. And in this age of New Theology, Evolution, Skepticism, and Agnos-

ticism, there is nothing more important to a parent than the religious character of the school in which his child is to be educated. And there can be nothing more important for Christian people to consider, than the character of the schools in which the young men and women are to be educated. What can be more heart-rending to a Christian parent than to send his boy off to be educated, and have him come back home a black-guard, a drunkard, or a blatant infidel? And yet how often does this happen when parents send their sons off to schools that possess no distinctive Christian character. In such schools there are professors of every religious creed, and of no religious creed. In such schools, boys have no special moral or religious training. Their moral and religious sentiments, therefore, are often just such as they catch from their wicked and infidel associates, or from the teachings of a skeptical or infidel professor. I have known several boys raised by pious parents, who went off to such institutions to be educated, and who came back home avowed skeptics.

Christian education is one of the greatest powers for good. An education otherwise is one of the greatest powers for evil. Indeed an education not sanctified by the religion of Christ is a curse rather than a blessing to any people or to any country. Education does not change the heart of man. Educate a man, therefore, with a depraved heart, without instilling into his mind a belief in the truth of the Christian religion, and surrounding him with its softening, refining and saving influences, and you but enlarge his powers and increase his capacity for doing evil. "Education by itself," says Dr. Henson, "will only make men clever devils." Christian parents, therefore, should see to it, that their sons and daughters receive a Christian education. Christian people should see to it that the young people of our land are educated in Christian schools. They cannot, with impunity, disregard an instrumentality, so powerful against evil, and so productive of good. They ought to provide and support Christian schools. Now the Baptists have in Mississippi College just such a school of high grade. All the professors are humble, devoted Christians. They teach Christianity. They teach it in the Sunday School, from the pulpit, in their classes, and by their example. They are especially interested in the moral and Christian culture of their pupils. In a word, to give the boys who come here an education all permeated with Christian principles and sanctified by Christian influences is the great aim and effort of the Board of Trustees and Faculty of Mississippi College.

Ought not the Baptists then, rally around and support the College?

Brethren you can't do a better work for Christ and humanity than to aid an Institution whose sole object is to prepare young men to take their stand by the truth and do battle for Christ and humanity. I have known a number of young men who came here unconverted and wicked, but who, under the Christian influences here, became Christians and took their stand among the most earnest workers of our denomination. On the other hand, I never knew a skeptic to be made at Mississippi College, and I have been intimately acquainted with the College for the last 30 years. J. L. P.

Clinton Miss.

He who is satisfied with himself with his attainments, or with his work, no longer strives or desires to be better or to do better. His highest purpose is to maintain his present status, or, in other words, to stand still. Such a man is pretty sure to have a lower standard than he supposes, and to be steadily falling away from it. Self-satisfaction is an indication and a cause of an increasing unworthiness.—*Alabama Baptist*.

Relief is immediate and a sure cure. Piso's remedy for Catarrh. 50cts.



## FROM MT. LEBANON, LA.

Reply to Brother L. C. Hicks.

In the Record of the 10th inst. appears an article from Brother L. C. Hicks, under the caption: "Some Questions for Brother Reese." It seems to me that Brother Hicks will have no trouble with the essay if he will keep in mind the subject of the essay and apply what was written to that subject. I certainly never intended to teach that there are no hypocrites in the pulpit. With due respect to Brother Hicks, such sentiment is not to be found in the essay which he criticises.

If I were to say that Bro. Hicks teaches that regeneration is not "a necessary qualification for a minister," I should doubtless do him great injustice, and yet not more than he has done in his statement of the teaching of my essay. The essay did not propose to discuss the qualifications of hypocrites, nor did it consider the question whether God does not bless His truth, even though it be spoken by a bad man. The essay discussed "the elements of ministerial power and success" as they were supposed to exist "in the truly able minister of the Gospel."

A man may raise a good crop, and yet be a failure as a farmer, or he may drive a good bargain, and yet be a failure as a merchant. He may likewise preach one or more good sermons, and God may bless the truth he speaks to the conversion of sinners, yet, as a minister, he may prove a miserable, wretched failure. Such, doubtless, were Bro. Hicks's gambling revivalist and bigamist preachers. Perhaps they lacked "the necessary" qualification of regeneration, Bro. Hicks.

However, if Bro. Hicks or any of the Record, will send me five or ten dollars, more or less, to help rebuild Mt. Lebanon College which was destroyed by fire on the night of March 7th last, I shall feel glad that he wrote "Some questions for Brother Reese."

## BLUE MOUNTAIN.

"Beautiful for situation" almost every one feels and many exclaim on approaching this place of learning. The town is built at the foot of the hills, which gently slope down from the ridge, whence bold springs of cold and clear free stone water issue, into a beautiful valley, through which the new railroad is being graded. It is now distinguished for the schools, especially the one established by the late Gen. M. P. Lowrey, the Havelock of the Confederate army.

About a year since, W. H. M. Durham, of Holmes county bought of Capt. Winston the Male Academy. His object is to establish a first-class college for young men. It was my pleasure to address this school at the close of the first session under the present management. I was under the impression that the patronage was local, but a larger number of the scholars were from abroad, and some of them from other States. The Principal and his assistants, Prof. J. W. Lee, graduated from Mississippi College and Miss Lueta Durham, who has had superior advantages, have done faithful and successful work. One can easily see that the boys have been carefully trained and taught. Brother Durham has had experience in teaching, is widely known as an earnest Christian, has rare tact in winning and controlling pupils, especially the "bad boys" and will do honest and faithful work. There will be no change in the faculty for the next session. The beautiful location and merits of this school will secure for it a large patronage.

I witnessed also the closing exercises of the most prosperous session of Blue Mountain Female College. The teachers are justly proud of the progress of their scholars. Is it remarkable that every one of one hundred and fifty-two young ladies maintained perfect standing in deportment throughout the session? It is a fact which speaks the praises of teachers and scholars alike. President Lowrey is an elegant Christian gentleman, an accom-

plished scholar and enthusiastic teacher. He is assisted by an able corps of professors, who are in perfect accord with him. The school is deservedly popular and its patronage is constantly increasing.

Before the opening of the next sessions of these schools, Blue Mountain will have railroad and telegraphic connection with the world, and thus a serious objection will be removed.

H. F. SPROLES.

Special to Yazoo, Oxford Baptist Association.

Dear Brothers and Sisters:

Our State Convention will soon meet and our collection for missions are falling short. Our Association has been a leader. We must sustain our reputation. This is a personal letter to you. Will you not send me as soon as possible one dollar for the Lord? What a privilege offered to you to do something for Him who has done so much for you.

E. B. MILLER.

Sec. Association Board.

Grenada Miss.

Commencement at Brookville.

The quiet and attractive little town of Brookville put on quite a literary air during the closing exercises of the excellent school here, conducted by Prof. E. A. Pace and Miss Ruth Coger. The solid work done during the session, as demonstrated by the examination of the various classes, justly deserves the commendation of all lovers of education. The community may well be proud of their school, both for the good training it furnishes and for the material prosperity it has added to the place.

On Sabbath the 13th, the commencement sermon was preached by Dr. C. E. W. Dobbs of Columbus from the text: "Wisdom resteth in the heart of him that hath understanding." Prov. xiv 33. The subject was ably handled, and made quite impressive under the following heads:

First, "Wisdom, what is it?"

Second, "Wisdom of the mind and heart."

Third, "Wisdom abideth—resteth in the heart, etc."

The closing appeal was "Wisdom of the heart—Godly wisdom."

The sermon was delivered in the presence of a large and very appreciative audience.

The Calisthenics drill and graduating essays on Monday and Tuesday nights, all did credit to the occasion. Last, but not least of all, was the splendid address of Mr. J. L. Jamerson, delivered in his usual impressive style.

Thus ended, perhaps, the most successful session of this school. One that demonstrated the felicity and benefits of co-education of the sexes.

M. V. N.

June 17th.

THE LADIES AID SOCIETY AT ROSELINE, LA., gave a supper on Friday night June 11th in the interest of the Baptist church there and took in \$147.70.

This is good for a society which I helped to organize two months ago. These people work like beavers though, I mean they worked hard to accomplish such results.

This little body of Christians is weak and our house of worship is not at all suitable. It is conveniently arranged for a school-house as it has two stories.

The members are talking about selling it for school purposes, and building a neat house of worship in a more suitable place. It will take a decided effort, but we have some women here who mean to work and some men also and I sincerely wish they may succeed.

It is desirable to have a comfortable house well located in which we can meet to worship.

Whatever we do may the Master's name be glorified in the efforts of this people.

G. W. H.

The Record for four months for 50 cents.

## Development.

I promised to say something of the Calhoun Association. Well, it is strong numerically, but undeveloped. So various objections are urged: A common one is to middlemen. Such should read the 8th chapter of 2nd Cor., and 3d and 4th verses of the 16th chapter of 1st Cor. There are about four preachers in the Association who are actually engaged in trying to develop their churches. They are much burdened and grieved on account of the do-nothingness of the body.

A few churches are developing nicely. Pittsborough is the 'Achilles' (2d Cor. ix 2) of the Association. They have a plan. The wealthiest man in it proposed that each member should assess himself and then the church should determine the amount of money needed—prorate and the deacons collect. There are two good things in the plan. 1st, There is equality. 2nd, The preservation of good fellowship. I may add a third, It perpetuates practical co-operation. Other preachers are right in theory on mission work. But they have need to reach the point where they can 'set their faces as flints.' They must do their duty, their duty first, then the churches will follow. The Association can be developed. But there is much constant persistent work to be done.

L. BALL.

Rara Avis, Miss.

Eds. Record—I see in your columns the advertisement of "Electric Pad Mfg. Co." 564 State St. Brooklyn N. Y. They are frauds. I have a brother suffering with an extreme case of Asthma. We wrote this concern for Asthma Pad. They sent me blank for statement of case, with information that we must send one dollar as an evidence of good faith in the trade, pricing the pad at three dollars, the other two dollars to be paid according to the advertisement. I deposited three dollars with this P. M. at this office subject to their order when they complied with their proposition in advertisement. That ended the matter. They are thieves. Kick them out, for I am not willing to see our paper loaded with such trash.

T. J. BENSON.

We insert the above letter as a warning to our readers against the above named concern. We are always ready to expose humbugs when they get into our columns. Advertisements are sometimes declined when we suspect they are frauds, but sometimes they slip in. The advertisement in question was sent us by Edwin Aldin & Bro. and we tried to bind that firm in our contract to furnish no bogus advertisements.—Editors.

Pipe Organ.

With ten first-class new upright pianos in the Judson, recently added, we are now to have a large pipe organ. It is to be one of the largest organs in the South, and equal to any in capacity. Bids have been received from the leading manufacturers of New York and Boston, and the contract will be awarded shortly. The organ is to be built on the platform in the chapel, and will probably occupy almost the entire length of the platform. The Judson can then, doubtless, claim the honor of being one of the only three young ladies schools in America in which large pipe organs have been erected; and this will, perhaps, be the only organ used exclusively for school purposes in the South. Superior advantages may now be offered in the Judson to any who wish to acquire the art of organ-playing. Having learned to play the Judson organ, anyone may readily play the largest organs in the world. The organ will be completed before the opening of the coming session.

A Chinaman was received recently under the watch care of First Church, Montgomery, Ala., by letter from Dr. R. S. McArthur, pastor of Calvary church, New York City.—Alabama Baptist.

## Your Hair

should be your crowning glory. Ayer's Hair Vigor will restore the vitality and color of youth to hair that has become thin and faded; and, where the glands are not decayed or absorbed, will cause a new growth on bald heads.

**MAY** the youthful color and vigor of the hair be preserved to old age? Read the following, from Mrs. G. Norton, Somerville, Mass.: "I have used Ayer's Hair Vigor for the past 20 years; and, although I am upwards of 60, my hair is as abundant and glossy today as when I was 25."

**BE** assured, that a trial of Ayer's Hair Vigor will convince you of its powers. Mrs. M. E. Goddard, Leadville, Colo., writes: "Two years ago, my hair having almost entirely fallen out, I commenced the use of Ayer's Hair Vigor. Today my hair is 24 inches long, fine, strong, and healthy."

**RENEWED** and strengthened by the use of Ayer's Hair Vigor, the hair remains its youthful color and vitality. Rev. H. P. Williamson, Davidson College, Mecklenburg Co., N. C., writes: "I have used Ayer's Hair Vigor for the last ten years. It is an excellent preservative."

**BY** the use of Ayer's Hair Vigor, Geo. A. Dalman, Waterville, Me., had his hair restored to its original healthy condition. He was nearly bald, and very gray. He writes: "Only four bottles of the Vigor were required to restore my hair to its youthful color and quantity."

**USING** Ayer's Hair Vigor cures diseases of the scalp. E. H. Foster, Princeton, Ind., writes: "I had been troubled for years with a disease of the scalp; my head was covered with dandruff, and the hair dry and harsh. Ayer's Hair Vigor gave me immediate relief, cleaned the scalp, and rendered the hair soft and pliable."

## Ayer's Hair Vigor,

PREPARED BY

Dr. J. C. Ayer &amp; Co., Lowell, Mass., U. S. A.

For sale by all Druggists.

## Judson Institute,

MARION, ALA.

Robt. Fraser, L. L. D., President.

For the rough education and the independence of Young Ladies. High standards in Letters, Sciences, Music and Art. Special advantages for Teachers of Music. New Three-Manual Pipe Organ with two exceptions, the largest for school use in the world. School always full; so inquiry should be made in advance. Catalogue, etc., sent on application.

## BALTIMORE CHURCH BELLS

Established in 1811. Prize at the New Orleans Exposition 1884. For full catalogue of bells, prices, etc., address J. Regester & Sons, Baltimore, Md.

**GET YOUR MEANNESS.** A book that tells itself. The career of Sam Jones, sermons, and sayings, sent for free catalogue of books. Don't deal in stolen goods. Address J. Regester & Sons, Baltimore, Md.

**SAM JONES' SERMONS.** MEANS WANTED. CANTON & SONS, Cincinnati, O. NO OUTFIT TO BUY.

## FOR SALE!

I wish to sell my RESIDENCE in CLINTON. It has twelve rooms with an excellent Barn, two large cisterns, a fine garden, and good orchard of young trees.

The LOCATION is the Best in town for taking Boarders. There is another house in the yard which can be made habitable at small cost. I will sell on good terms.

ADDRESS, J. B. GAMBRELL, Jackson, Miss.

## PIANOS &amp; ORGANS

Of all makes and styles, at low prices. All goods guaranteed. Satisfaction or money refunded. Address J. B. Gambrell, Jackson, Miss.

**25 YEARS IN THE POULTRY YARD.** The only book that tells itself. The career of Sam Jones, sermons, and sayings, sent for free catalogue of books. Don't deal in stolen goods. Address J. Regester & Sons, Baltimore, Md.

**THRESHING MACHINES.** A SPECIALTY. Simplest, Most Portable, Economical, and Perfect in use. No grain lost in thrashing. For full catalogue of books, prices, etc., address J. B. Gambrell, Jackson, Miss.

**THRESHING ENGINES.** POWERFUL. New Mills, and Standard Implements generally. Send for illustrated catalogue. Address J. B. Gambrell, Jackson, Miss.

**CATARRH SAMPLE TREATMENT.** The only book that tells itself. The career of Sam Jones, sermons, and sayings, sent for free catalogue of books. Don't deal in stolen goods. Address J. Regester & Sons, Baltimore, Md.

**EVER SAY DIE.** THOUGH YOU COUGH. TILL YOUR HEART ACHES. When the "LIFE RESTORING" East India Remedy is at hand, your health will surely be most skeptical that DR. H. JAMES' Preparation of Indian Hemp will positively cure Consumption, Bronchitis, Asthma, Nervous Debility, and Nasal Catarrh. It is an Imported Remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were CURED, and now order for their friends: "I have been suffering from a severe case of Consumption, and have tried every remedy, but have gained no benefit. I have now gained three bottles, and feel much better." HANNAH MICKLE, Near Woodbury, N. J.

"As your medicine cured me of Consumption, some three years ago, I want to try it on my son, who is suffering from a severe case of Consumption, and has gained three bottles, and feels much better." J. W. HILL, Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering from Bronchitis nearly twenty years, and tried most kinds of medicine, and has gained three bottles, and feels much better." JANE A. ASHERBROOK, Louisville, Hamilton Co., Ky.

"I know all about the Catarrh India. I have been suffering from it for many years, and have gained three bottles, and feel much better." JAMES A. CALDWELL, Wabash, Va., Chicago, Ill.

"It has cured Mrs. Bebout of General Debility of the whole system, of two or three years' standing, and others are trying it with success." HEBERT & LESLIE, Simpson's Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' Catarrh India, and if they fail you, send to us direct, \$2.50 per bottle or three bottles for \$7.50. Full and complete directions, and a full list of proprietors, 1022 Race Street, Philadelphia, Pa.

**ON 30 DAYS' TRIAL.** THIS NEW ELASTIC TRUSS. Has a Pad different from all others, is cup shape, with self-adjusting Pad in center, adapts itself to all positions of the body while the ball in the cup presses back the Integument, and restores the circulation of the blood. It is easy, durable and cheap. Sent by mail, enclosing free.

Pain's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

**CATARRH.** Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

**RARE SEEDS.** Peterkin's Cotton Seed per bush, \$1.50; 5 lbs. by mail \$1.00. Yields 40 per cent. lint. Kaffa Corn, earliest and most productive forage and cereal, by mail \$1.00 per bush. Also, Mink Beans, the most wonderful yielder of forage known, by mail \$1.00 per bush. Select Mattachine, Kid, Gum, and Fridge of the West. Vegetables, by mail \$1.00 per bush. Send for special Seed Circular. MARK W. JOHNSON & CO., Atlanta, Ga.

**PLANT SEED COMPANY'S RELIABLE SEEDS.** Write for their ILLUSTRATED CATALOGUE. Address: PLANT SEED COMPANY, 812 NORTH FOURTH STREET, SAINT LOUIS, MO. (Mention this Paper.)

Agents in the U. S. a day selling our PERFECT FAMILY SCALE. Accurate, reliable, and easy to use. No weighing, no measuring, no guessing. The only scale in the world, and the only one that is perfect. For full catalogue, send for free. Forth & Co., Cincinnati, O.

**SOUTHERN BIRMINGHAM.** D. P. AVERY & SONS. LOUISVILLE, KY. FOR SALE BY ALL NEWSDEALERS.

CONTENTS FOR JANUARY: Frontispiece, Battle of the Clouds, 1. Robert Tomlin, with Portrait, Henry W. Cresswell, 11. The Kingdom of Black Mountains, 21. Carmen, Anna Barham, 27. Translated by G. M. F. and E. L. W. 31. Bragg's Invasion of Ky., 31. Portrait of Gen. Leonidas Polk, 31. Cherokee River, 31. Garrison's Gift, Illustrated, 31. Christmas at Brooklyn, 31. Second Day at Gettysburg, 31. The Rev. Sam Jones, with Portrait, 31. Ad Finem, 31. Our Native Evergreen, 31. Comment and Criticism, 31. The Editor's Table, 31. Salmonella, 31.

**WANTED.** A Young Lady, a graduate of Central Female Institute wishes a position to teach. She will teach the ordinary English branches, Music and elementary painting. Address: Lock Box 52, Natchez, Miss.

**CARDS.** 60 Paper Pictures, and 25 elegant Cards in Gift Boxes, Bulk Prices. Also, 100 Paper Pictures, and 25 elegant Cards in Gift Boxes, Bulk Prices. Address: IVORY CO., Clinton, N. C.

**NOVELTY RUG MACHINE.** (Pat. Dec. 27, 1881.) For making rugs, carpets, mats, etc. Address: E. ROSS & CO., Toledo, Ohio.

**BIG OFFER.** To be closed, 1000 copies of "The National Co." by Dr. H. J. James, at once. The National Co. by Dr. H. J. James, at once. The National Co. by Dr. H. J. James, at once.

**OPINION.** A. B. FARQUHAR, Pennsylvania, Agricultural Works, YORK, Pa.

## Southern Shopping Agency.

Every description of Goods Bought.

ORDERS FOR

## Dress-Making

PROMPTLY FILLED.

For circular and references address Mrs. Belle Peters, 558 Second St. Louisville Ky.

IF YOU WANT A CLEAR, BRIGHT

## SAFE LIGHT

—USE—

## Brown's Non-Explosive Petro

—AND—

## Brown's Family Oil,

TO BE HAD ONLY AT BROWN'S OIL DEPOT,

Jackson, Miss.

I have been studying and experimenting with oils for seventeen years, and will not sell an oil that I do not consider as safe as oil can be made.

**FINEST ASSORTMENT OF Lamps, Chandeliers, AND LAMP FIXTURES.**

In the State, constantly on hand. FAMILY GROCERIES OF ALL KINDS. Old Lamps and chandeliers rebranded and repaired.

I buy everything for SPOT CASH and will sell at the lowest figures.

**Wm J. Brown Sr.**

**DON'T FORGET** That Whiting is now offering an elegant line of Spring and Summer goods at figures that cannot fail to attract attention. It has always been our effort to keep our prices on the bottom, but this season our goods are marked wonderfully cheap. The result of close buying and being content with small profits.

**WE WILL SELL** Ladies heel and toe slippers, 75c new style, 1.00

Ladies fine heel and toe slippers, 1.50

Ladies fine kid Newport ties, very fine kid, 2.00

Ladies fine kid button shoes, 2.00

from 1.50 to 4.00

Mundell's Solar-Tips, nothing better made for children, misses and boys school wear, 1.00

children's sizes, 1.50

misses and boys sizes, 1.50

Gent's canvas hats, 1.00

Gent's fine gaiters, Button and balm, from 1.50 to 6.00

**PARASOLS.**

There never has been a prettier, more stylish or cheaper line of these goods brought to this city. We bought direct from manufacturers, known to the whole world for the style, elegance and finish of their goods.

**"The Mauresque"**

Is black satin, lace trimmed, changeable linings and latest shape canopy top, price, 85c.

Black and colored satins, canopy top, lace trimmed, 2.50 to 3.50

Plain black and colored satin, 1.00

All silk, black, 1.50 to 2.50

Lower grades from 50c to 1.00.

All linen huck towels 10 cents.

Our own 25 cent towel is worth nearly twice the money and hasn't an equal on earth for quality and price.

Landon and piques, 5c.

Check nainsooks, 5, 8, and 10 cts.

Heavy brown domestic, 4, 5, and 6 cts.

Bleached domestic, 5, 6, and 8 cts.

A good straw hat for 50c.

**Cape May Flats - 15c.**

These figures are only a hint at our uniform low prices. Come and look through our stock and we will tell you the rest. We offer no *birds* under the name of "Great Bargains," but propose to deal fairly and honestly with our trade, and sell our entire stock at the lowest possible figures.

**W. A. WHITING,**

**TEACHERS!**

**DO YOU WANT A BETTER POSITION?**

**Trustees.**

**DO YOU NEED A GOOD TEACHER?** If so, send a stamp for particulars.

**Southern Teacher's Agency** Birmingham Ala.

**A CARD.**

I take this method of informing the public that Dentistry is the only business in which I am engaged, and I give my entire time and attention to the practice of the same in all its branches, as I have done for the past 16 years. As I do not leave the City, parties from a distance can always rely on finding me at my

**DENTAL ROOMS,** (over) Stedman's store, Jackson, Miss.

Teeth extracted with Gas. Prices moderate. Terms cash.

**A. H. HILZEMAN - DENTIST.**



## HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

## POETRY.

The Monk.

I read a legend of a monk who painted  
In an old convent-cell in days by gone,  
Pictures of martyrs and of virgins  
And the sweet Christ-face with the crown of thorns.  
Poor doubts! not fit to be a chapel's  
treasurer!  
Full many a tanning word upon  
them fell.  
But the good abbot let him, for his  
pleasure,  
Adorn with them his solitary cell.  
The monk  
One night the poor monk mused,  
"Could I but render  
Honor to Christ as other painters  
do,  
Were but my skill as great as is the  
tender  
Love that inspires me when His  
cross I view!"  
"But no," 'tis vain I toil and strive in  
sorrow;  
What man so scorns still less can  
He admire.  
My life's work is all valueless—to-mor-  
row  
I'll cast my ill-wrought pictures on  
the fire."  
He raised his eyes, within his cell—oh,  
wonder!  
There stood a visitor—thorn-crowned  
was He.  
And a sweet voice the silence rent  
asunder—  
"Is scorn no work that's done for  
love of Me?"  
And round the walls the paintings  
shone resplendent  
With lights and colors to this world  
unknown,  
A perfect beauty, and a hue trans-  
cendent,  
That never yet on mortal canvas  
shone.  
There is a meaning in the strange old  
story—  
Let none dare judge his brother's  
worth or deed;  
The pure intent gives to the act its  
glory.  
The noblest purpose makes the  
grandest deed.  
—Home Journal.

## EDITORIAL.

## OUT OF SEASON.

It is said that an imitation some-  
times can go far beyond the real,  
that paste can be made to outshine  
the diamond and the baser metals  
out-luster gold but it will be a  
long time before the gold standard  
will pass away from our coinage  
system and no one feels in any  
doubt about receiving that yellow  
metal in payment of debt. As in  
the world of metals and coins so  
in mental and spiritual things the  
imitation, while it insensibly pays  
a high compliment to genuineness,  
can never supplant, or detract from  
the value of the real.

Much that is labelled charity, in-  
stead of being that pure grace  
which came down from heaven  
and makes a little of heaven in  
every regenerated soul, is the dull  
indifference which cares not if sin  
abounds and sorrow and grief swell  
to flood tide in our land.

Said a preacher of imitation  
peace and good will, "I cannot un-  
derstand how good Christian people  
can be so hard on sinners, they  
seem to me to lack charity in their  
condemnation of sinners, and you  
know we have the Bible for author-  
ity in saying that charity shall  
cover a multitude of sins." It turned  
out that the exceeding uncharit-  
ableness, which called out those re-  
marks was a loving admonition to  
a gay dancer that her feet stood at  
one end of an inclined plane  
which, followed through all its  
downward slope, ended in the  
doom of a lost soul. But what is  
one to do, said another, who sees  
the danger and downward tendency  
of these innocent (?) amusements?  
Must they see the slow sure harvest  
of death and hell go on and for  
sweet charity's (?) sake keep silence  
while all the stern voices of volup-  
tuous pleasures charm the unwary

soul on to the rocks of destruction?  
But these religionists of the super-  
spiritual sort choose such unseason-  
able times and such inappropriate  
places to rebuke and exhort to lives  
of righteousness that I think they  
cheapen and belittle religion. Now  
I believe in being reverent and  
treating religion as something sac-  
red, not making it too common,  
was the reply delivered with an air  
of superior sanctity and wisdom.  
Well, well some of us have feasted  
on the consciousness that the re-  
ligion of Jesus could come into our  
common lives and lift them up and  
glorify them with the beauty of  
holiness.

Wise we may not always be in  
the words we use for soulwinning  
but if there be in us the love which  
would lay down a life for the sake  
of souls, then assuredly we need  
never fear making "too common"  
the tidings that have brought liberty  
and light to us. The marrow and  
fatness of our religion is brought  
out when we realize that it is not  
simply for dress occasions and  
strictly seventh-day usage but for all  
places and times, and brighter and  
fuller and stronger for using, be-  
cause supplied from the unwasting  
fullness of God.

To the pious heart there can be  
no time when the word of truth is  
not as a fountain of refreshing. To  
an appreciative loving heart it  
seems the best gift ever offered and  
the wonder is that we could ever  
deem any time or place unreason-  
able for telling the good news.  
Also we are anxious to save our  
reputation for prudence and tact,  
too much in fear of having our  
charity questioned to speak faith-  
ful words. If we could strive to be  
instant in reason and out of season  
having a fixed trust in our Lord's  
faithfulness, to prosper his word no  
matter how or where delivered, we  
should have more sheaves to show  
for our gleanings.

A Christian woman who was an  
invalid went to a famous health-  
giving resort, many gay fashionable  
men and women were there in quest  
of pleasure. As she rested on the  
shaded veranda and watched the  
gay throng, her heart went out  
in great loving tenderness towards  
the many lives that just for  
that one season touched the  
circle of her life and perhaps never  
more come would under her influ-  
ence.

The thought of any one of them  
being lost for want of a word from  
her overcome all hesitancy on and  
setting her foot upon the fear of what  
might be said she sought opportu-  
nity to speak to them about the  
Savior and the hope of eternal life.  
Some seemed indifferent some  
laughed and joked about her feeble  
health making her have dismal  
views, but others were touched with  
the grace that could make her in-  
terested in them, overleap her  
physical suffering and the conven-  
tionalities of a pleasure resort and  
try to win souls to Christ. The Lord  
honored her faithfulness by giv-  
ing her souls for her hire. Per-  
haps these words may reach some  
who are going away from home  
for the summer would it not be well  
for all such to ask the special pres-  
ence of the Holy Spirit to accom-  
pany them in their journeyings, to  
ask the Master to give them some  
work to do for Him while they re-  
fresh and recreate mind and body?

## YOUNG HOPEFULS.

## POETRY.

A Rainy Day.

Now just take a peep at the window  
and see  
Oh, dear me!  
How cloudy and dark, and how dreary  
and gray!  
What a day!  
The rain seems to frown  
And it comes pouring down;  
And the wet, muddy earth looks as  
cross as the sky.  
So do I.  
How could I expect to be happy and  
gay.  
Such a day!  
When things are as dull and as still as  
a mouse.

In the house,  
Oh, dear, if I knew  
Of something to do!  
The world looks as if it were having  
a cry.  
So am I.  
If only the sunshine would shine out  
again.  
And the rain,  
And the dark, gloomy clouds, and the  
mist and the gray  
Go away.  
Why, then you would see  
How merry I'd be!  
If only the sun and the weather would  
try.  
So would I.  
Sylvia (premier, in St. Nicholas).

Sparta, Miss.

Please permit me as a stranger to  
express a few words for the Young  
Hopefuls. First allow me to extend  
to you my sincerest appreciation  
for your kindness in giving us girls  
and boys a space in your valuable  
paper, in which we may have our  
little conversations. Mr. Editor we  
would like very much to have you  
visit Sparta. [The editor of the Y.  
H. department doesn't happen to  
be a mister, but we will convey  
your invitation to the Senior Editor,  
for whom it was doubtless intended.]  
Surely there is more young people  
here than any where else. And I  
am glad to tell you most all are  
members of the church. As this is  
my first, my conversation will be  
short. I will write again soon and  
tell you something about our Sun-  
day-school, prayer meeting and  
community.

Written by a young member of  
Amity church. BELLE HALL  
June 19, 1886.

West Point, Miss.

I am 10 years old. This is the  
first letter I ever wrote for a news-  
er. I go to the Baptist Sunday-  
school. We have a little Missionary  
Society and I joined it. We sent  
\$15 dollars to Foreign Missions and  
hope to send a great deal more to  
spread the gospel in heathen lands.  
I am making a missionary girl.

Your little friend,  
MARY ELLA HARRIS  
June 15th, 1885.

## FOOTPRINTS.

BY S. WHITE.

Mrs. Gray. In following the  
footprints of our Lord we see such  
an impress wherever he went as  
none other ever left, now we are to  
see how grand and great was his com-  
passion and try to find how he is  
our example in this grace. Henry  
we will be pleased to hear from you.

Henry—I have been thinking  
over the manifestation of his com-  
passion to the widow of Nain, and I  
hope I shall not be tedious if I draw  
the picture as it appears to me. We  
will therefore go to this home in  
Nain it was the home of these two  
widow, and her son, since the death  
of the husband and father these had  
become more closely bound to-  
gether and lived for each other,  
they were exemplary characters  
and had won the love and esteem  
of all who knew them, for "much  
people of the city was with them"  
he was a good young man worthy  
the love of a fond mother which  
she lavished upon him. She saw  
in him the stay of her life, she  
watched the unfolding of the char-  
acter, she look along the vistas of  
the coming years and her fond  
heart saw him the noble among  
men and she blessed the God of  
Israel for giving her such a son, but  
the time of trial is coming upon her,  
her darling boy is taken sick, how  
carefully she nurses him hoping it  
is only a temporary indisposition  
which a good night's rest will re-  
lieve, but the night passes and the  
morning finds him burning with  
fever. She is now alarmed and  
calls in the physician who tries  
all his learned skill to bring relief  
but in vain, and as last he has to  
tell the stricken mother that there  
is no hope, then the iron enters her  
heart, for she feels that without him  
the world will be a blank to her,  
her neighbors try to comfort her but  
she heeds them not, she hangs over

that couch and watches that face,  
A few lucid moments comes to the  
dying one, he opens his eyes fixes  
them upon her tear-washed face  
and says "Dear Mother" he closes  
his eyes and he is dead. The blow  
has fallen upon her and her reason  
almost forsakes its throne, here let  
us draw the curtain for awhile and  
leave her with her great grief—  
kind hands prepare the body for the  
burial, the day of burial comes and  
those many friends, with her are on  
their way to the tomb to lay him  
away out of sight. But she had  
been watched by one who knew  
all her hopes and all her sorrows,  
and he who is the resurrection and  
the life, meets this grief-stricken  
company and he had compassion on  
her, and said to her "weep not"  
strange word to stay to her, what  
not weep when all I have to bind  
me to earth lies cold in death on  
that bier? Ah dear weeping mother  
thou knowest not who it is that  
saith unto thee "weep not" but he  
came near and touched the bier and  
the bearers stood still, and he said  
to the young man, arise. The  
mother heard that word uttered  
with authority and her heart leaped  
within her, but he that was dead  
sat up and began to speak and he  
gave him to his mother. There are  
a few things I wish to notice that  
should be a benefit to us in this  
act of compassion of Jesus. First  
what a great comfort it is to us to  
be confident that Jesus knows all  
our troubles, he knew what sorrow  
there was in that widow's heart  
and he had heard her cry, and now  
he comes to help her when all other  
help failed—it was in the hour of  
her extremest need, and greatest of  
all his compassions was expressed  
so as to confer eternal good upon  
many, for I think that many were  
converted for they (the multitude  
and the much people from Nain)  
glorified God and I cannot but  
think that the hearts of this  
mother and son were wholly given  
to the gracious one who had done  
so much for them, how fondly  
would they dwell upon his name,  
he thinks that every lineament of  
his loving face was photographed  
upon their heart, and the tone of  
his voice was treasured in their  
souls as the sweetest music, that  
they did truly realize that he  
was "the chiefest among ten thou-  
sand and altogether lovely" and  
that to-day they are still looking in  
his face and still glorifying God.  
It teacheth us that in trying to  
walk in his compassionate foot-  
prints our highest aim should be  
his glory, and in exercising com-  
passion to bodily suffering we may  
use it as the opening through which  
we can carry the light to show the  
sin sick soul the way to the soul-  
healing Savior. Another blessed  
thought is that Jesus not only hears  
our cry but he himself comes nigh  
to help "he had compassion on her  
and came nigh." Yes he came, he  
who is the compassionate one, "The  
Mighty to Save."

Mrs. Gray—I know that every  
one has been interested in what  
Henry has said. I see that others  
of you have something to say but  
will have to defer till next week,  
then Miss Louanna we will be pleased  
to hear from you for I assure you  
it gives me great pleasure to hear  
you speak "Just a work for Jesus."

## TEMPERANCE.

Pending the settlement by Local  
Option of the question whether the  
open saloon shall further menace  
the peace and prosperity of our  
country, the advocates of the liquor  
license have developed a wonderful  
interest in the welfare (?) of the col-  
ored people. They are expressing  
to the negroes great anxiety lest, if  
Hinds county votes dry negro wo-  
men should get sick and die for  
lack of whisky, and the men—the  
exceedingly precious lives (votes)  
of the colored men—will be lost, all  
because—working hard and expos-  
ing themselves to all weather they  
are liable to take pneumonia if they  
haven't whisky to ward it off.  
Can't the temperance men meet this  
pseudo interest with the testimony

of Lieut. Greely, who said: "As  
means to fortify the system against  
cold or brace it up for forced march-  
es, whisky, rum, and other alcohol-  
ic stimulants were regarded as of  
little benefit." Or the further testi-  
mony of Dr. W. B. Carpenter: "All  
our most experienced arctic naviga-  
tors and voyagers have come to this  
conclusion, that for resisting the  
any lengthened period the severest  
cold, there is nothing to be compar-  
ed with fat food, and that alcoholic  
liquors, so far from being benefical,  
are positively injurious." The op-  
eration of alcohol is essentially that  
of a stimulant—being followed by a  
corresponding depression of power.  
When exhilaration is produced  
there is corresponding depression."

Another development is the ex-  
treme anxiety of the liquor men  
that there be money in the treasury  
to educate the colored children.  
They take up the cry, "we must edu-  
cate! we must educate!" but they  
are not honest and candid enough  
to show the exact force of the saloon  
in education. They do not tell that  
the enormous drink waste puts only  
about 27 cents apiece to the credit  
of every educable child. The little  
tot that puts her figures together  
with kindergarden blocks can beat  
the whisky man in an argument  
based on a show of figures on the  
net profits to public schools from  
saloon revenue.

Of what use is it to educate a boy,  
be he ever so bright, if he with all  
his splendid powers is to be a victim  
of the degrading influence of the  
saloon?

The saloonatics are getting under  
concern of mind, lest prohibitionists  
in their fanatical fury vote Hinds  
Co. so dry that Christians will not be  
able to celebrate the Lord's supper.  
Think of that—saloon men and liq-  
uor dealers pretending to feel anx-  
iety about the church celebrating  
the Lord's supper. Well, really, so  
many questions come properly be-  
fore the Supper for their considera-  
tion that they would better leave  
that for a future—let us hope a purer  
—time.

They are taking great interest also  
in the reputation and influence  
of preachers, and patronizingly  
step forth in the role of adviser, ad-  
monishing them to let these politi-  
cal questions alone. Strange, isn't  
it, temperance (prohibition) is a  
moral question, is non-partisan,  
must be kept out of politics, but  
when preachers and women have  
anything to say on the subject, the  
latter is getting out of her sphere,  
and the former is meddling in poli-  
tics and will injure his Christian in-  
fluence. Verily for legal and logi-  
cal crookedness give the premium  
to the liquor advocates.

Abstinence is easy, moderation  
impossible.—Dr. Samuel Johnson.

Is there no middle way between  
total abstinence and the excess  
which kills you? For your sake  
reader, and that you may never  
attain to my experience, with pain  
I must utter the dreadful truth, that  
there is none.....The waters have  
gone over me. But out of the black  
depths, could I be heard, I would  
cry out to all those who have but  
set a foot in the perilous flood—  
Charles Lamb

I do think that water-drinkers  
will upset the world, and turn it  
around with a much better face to  
us when they have done it.—Richard  
Cobden, M.P.

Never shall my hand or voice be  
lifted against so-called temperance  
fanatics. If ever a cause justified  
fanaticism, the temperance cause  
does. To me there is nothing more  
disgusting, or disheartening to the  
cause of humanity, than the selfish,  
ease loving, luxurious man indulg-  
ing in dissipation and denouncing  
temperance fanaticism.—Rev. Phil-  
ip Brooks.

All this [toil, pestilence and fierce  
heat] could I have borne with deep  
joy, but to see the stretcher brought

to the gates every hour, laden with  
men foaming at the mouth, and  
black in the face, not with the gore  
of battle, but with the horrible de-  
facement of a foe more dreadful or  
deadly than the Russian or the  
plague—oh, it is terrible.....  
Banish this deadliest foe of all from  
ranks.—Florence Nightingale from  
the Crimea.

A good sister in a Kentucky town  
complains that a member, who is a  
tavern keeper, sold her husband  
whisky which made him drunk, and  
the church appointed this same tav-  
ern keeper as a committee to talk  
to her husband about his getting  
drunk and bringing reproach upon  
the church. She wishes to know if  
it would not now be in order to ap-  
point a committee to talk to the  
tavern keeper about selling the  
whisky to her husband, thus bring-  
ing reproach upon the church.  
Western Recorder.

He who knows what is good and  
chooses it, who knows what is bad  
and avoids it, is wise and temperate.  
—Socrates.

Temperance is the habit by which  
we abstain from all things that tend  
to our destruction; intemperance is  
the contrary vice. As for the com-  
mon opinion that virtue consisteth  
in mediocrity, and vice in extremes,  
I see no ground for it. In gifts it is  
not the sum that maketh liberality,  
but the reason. And so in all other  
virtues and vices.—Hobbes.

Woe to the crown of pride, to the  
drunkards of Ephraim, whose glorious  
beauty is a fading flower, which are  
on the head of the fat valleys of them  
that are overcome with wine.

## SELECTED.

Dan Moffit's Celebration.

"Mother" exclaimed Ted Gilman,  
dashing in uproariously, as boys al-  
ways dash in when school is just  
done, "Mother, Dan Moffit is going  
to have a celebration tomorrow, be-  
cause it's St. Patrick's Day. There's  
going to be a procession and every-  
thing, can't I be in it?"  
"Calm yourself, my son," said his  
mother, laughing at his excitement.  
"Collect a little breath, take off your  
hat, like a gentleman, and we will  
talk it all over."  
"All right," said Ted, pulling up  
a chair, tossing off his hat, and  
laughing back to her. "You, see,"  
confidentially, "Dan's the only  
Catholic boy in town, and we all  
like him so much, that when we  
found he wanted a celebration—his  
cousins have 'em in New York, you  
know—we all said that we'd join in  
—Methodist, Baptist, Unitarians,  
Congregationalists, and all—and, of  
course you'll let me."

His mother laughed, but finding  
that Ted was very much in earnest  
she became more serious.

"Why should St. Patrick's Day be  
celebrated?" she asked.

"Oh," said Ted impatiently, "be-  
cause he was a saint, and all that—  
and, anyhow, to please Dan."

"I wouldn't celebrate a saint's  
day unless I knew something  
about the saint."

"I'd like to know how we're go-  
ing to find out."

"The Encyclopaedias, my son,—  
and there are a great many volumes  
of saint lore. Besides, and Mrs.  
Gilman's eyes twinkled a little,  
"there's your mother, you know."

"To be sure!" cried Ted, much  
mollified. "That'll be good. Make  
a story of it. Stop, let me get Dan  
and the others boys."

He started off at once, on the im-  
pulse of the moment, but his mother  
called him back, and proposed that  
the story be put off till after supper.  
To this Ted finally agreed, but he  
wanted to invite his guests immedi-  
ately. His mother consented, and  
it struck them all as very sensible  
that they should know something  
about a man before they  
gave up a whole jolly Saturday, as  
they were going to do, to a celebra-  
tion in his honor. Consequently,  
the audience assembled was rather



larger than Mrs. Gilman had expected, but she went bravely about her task, and made a pleasant little lecture for them. Not that they suspected it being a lecture. Bless you, no! They called it a story.

She told them just what you all probably know, that we can learn very little about St. Patrick's life, but that he is supposed to have lived in the early part of the fifth century, and to have been born in France; that he was one of the very gentlest and best men that ever lived, and that when he was sent as a missionary into Ireland, he did a great deal of good there, though in the face of all sorts of persecution that his works, which are about the only things in connection with him that are, as they say, well authenticated, are full of pious thoughts, and, finally, she told some of the numerous legends about him—among the rest, how he is said to have driven all the toads and snakes out of Ireland, so that even now, they have very few there, and those, the natives say, have been brought from other countries.

It was sprinkling a little as the boys went home. There had been a hard rain the day before, and the little creek which ran through the middle of the village, and emptied into the river just below, was much swollen. After they went to bed the rain increased. There was a study, soot-like patter upon the roof all night, and the roar of the river and the rush of the creeks woke a good many out of a sound sleep in the night. When morning came, the boys hearts fell. The rain kept on, the streets were deep beds of mud, badly cut up by the foaming little torrents, and the lecture on St. Patrick seemed to be entirely wasted.

"Hampy," said Ted Gilman, ill-naturally, "I wish this beastly rain was in Jericho!—no celebration—no fun, and Saturday too!" I did think for once we'd have a good time. Dan had made the swellest kind of tissue-paper cockades for every one of us, and we were going to have green tissue sashes to put over our shoulders, and tie under our left arms. Oh, it's too mean."

"If you really have so much regard for St. Patrick," ventured Mrs. Gilman, "you can celebrate his day—the anniversary of his death—by trying to do as he did. His sole object was to be good and to do good."

Just then there seemed to be considerable commotion in the street, and Ted went out.

Dan Moffit lived in a small two-story cabin on the river bank, where his father owned a boat and earned a scanty living by plying a sort of ferry between the village and the scattered farming population on the other side. Dan's mother took in washing, and did as much other outside work to eke out their income, as the cares of her large family would permit. She was a neat and capable woman, and all of her boys and girls were clean and healthy, while Dan, a tall, straight, quick-witted boy of fourteen, was more than commonly gifted.

Therefore, when it became known on Saturday morning that the dyke on the river bank had broken away flooding the meadows which lay between the village and the Moffit cabin, and that the cabin and all its contents were in danger of being carried away, the villagers turned out en masse to the rescue.

The boat house, which was also on the river bank, but fortunately above the flooded portion, was hastily visited by the boys, who had a boat club, and kept most of their boats there; their crafts were quickly lagged to the edge of the meadows and launched, while some of the boys were even permitted to accompany the men in their trips to and from the distressed family. The current was too strong for boys to manage a boat unaided.

There were five boats. Two were large enough to hold a good deal. Two were shells, but still capable of helping some, while the other one was a little thing, that couldn't car-

ry more than five, the boys said, to save its life.

A substantial raft was soon nailed together by some of the men, and in less than hour from the time that the alarm was sounded, a regular system had been organized for the relief of the threatened family, and a procession of boats was running as fast as the raging waters would permit, over to the disconsolate Moffit mansion and back again.

In the first load that reached the village, rowed by a strong man and Dick Deane, one of Ted's mates, with Ted himself at the rudder, came two sobbing little Moffits, with a pile of pots, pans, bed-quilts, and a part of a bureau. In the second, the little boat, two more little Moffits besides the oarsmen, and a man to steer. Then came a shell with a few more articles of household furniture stowed gracefully along it from stem to stern—rather the wettest household furniture that ever was seen.

The water was rising every moment, and stood already a foot deep in the Moffit kitchen. Now and then, as a piece of timber or other flotsam struck the rickety old building, it would shudder from bottom to top, and Mrs. Moffit, who had been bravely trying to stay until the rest were gone, and until she had packed everything into portable shape, would shriek and wring her hands, and call on all the saints to defend her.

All of a sudden the little old house sprang up with a grand crash and creak, lingered a moment in shape on the breast of the foaming river, and then with a report like a thunderbolt, burst into all its component parts, and went out to sea.

Mrs. Moffit had felt the shock coming, but, of course, the boat that was nearest wasn't within two rods.

She jumped toward it and went down, and they feared for a few moments that they should never see her again. The boat, too, was sucked into the terrible whirlpool that was formed when the house sank. Finally, however, Mrs. Moffit was fished and the men were all saved, but the boat club was 'out' to the extent of a nice, light, swift little shell.

"Well," said Mrs. Gilman to Ted as he came in, all on fire with the doings of the morning, "you celebrated, after all, didn't you?—even to having a 'procession,' just the kind that good old St. Patrick would have liked best. And you pleased Dan, too."

"Why," said Ted, a light breaking all over his face, "I hadn't thought of that. So we did.—Good cheer."

## CANFIELD

**DRESS SHIELDS** Seamless, elastic, reliably waterproof, absorbent, soft as kid, odorless, easily fitted to the dress, do not wrinkle, chafe or rip, and can be washed. Price, No. 2, per mail, 25c.

**STOCKING SUPPORTERS** with elastic band and loop on each side, adjusting itself to every movement of the wearer, are easily attached and warranted not to tear the stockings. Other supporters, by drawing from one point, cause pain in hips, sides and back. Valuable for females of all ages. Made in four sizes. Price, per mail, 35c.

**DIAPERS** Water-proof, warm, soft, easily washed, an absorbent, covered on both sides with stockinet and having a waistband and gathering string, adjust themselves to the size and motion of the body. Made in four sizes. Price, per mail, 25c.

**BUSTLE** Polite sitting or lying down, or for putting back against chair or sofa, and resumes its proper position upon rising. Can be altered by an adjustable cord, to suit the style and size of wearer. It is light, easy to wear, never creases out of order, and is of the correct Parisian shape. Price, per mail, 50c.

**SKELETON SKIRT BAND** The for stout or short-waisted ladies; enabling them to wear below the hips, all pleats, gathers, yokes and bands. For measurements, pass the tape-line straight around body as low as possible when seated. Price, per mail, \$1.00.

These goods are all patented, and will give entire satisfaction or money refunded. For sale by all leading Dry Goods Houses.

CANFIELD RUBBER CO., Bridgeport, Conn.

## WEBSTER.

With or without Parent Index.

WEBSTER'S UNABRIDGED DICTIONARY, A LIBRARY IN ITSELF.

IT IS THE STANDARD Authority with the U. S. Supreme Court and in the Gov't Printing Office, and is recommended by the State Sup'ts of Schools in 26 States. To its many other valuable features we have

JUST ADDED

A New Pronouncing

GAZETTEER

OF THE WORLD.

Containing over 25,000 titles, briefly describing the Countries, Cities, Towns, and Natural Features OF EVERY PART OF THE GLOBE. It is an invaluable companion in every School, and every Family.

C. & C. MERRIAM & CO., Publishers, Springfield, Mass.

## OF INTEREST TO LADIES.

The new treatment for ladies' diseases discovered by Dr. Mary A. Gregg, the distinguished English Physician and nurse, which has revolutionized the entire mode of treating these complaints in England is now being introduced in the U. S. under a fair and novel plan.

Sufficient of this remedy for one month's trial treatment is sent free to every lady who is suffering from any disease common to the sex, who sends her address and 13 2c. stamps for expense, charges, etc.

It is a positive cure for any form of female disease and the free trial package is many times sufficient to effect a permanent cure. Full directions accompany each package (which is put up in a paper wrapper) also price list for future reference. No trial packages will be sent after Aug. 1st, 1886. Address, GREGG REMEDY COMPANY PALMYRA, NEW YORK.

## SHORT DIVISION SOAP.

If you want to know how to make and use

Short Division Soap.

Send and buy a recipe and the "RIGHT" to make it from

M. L. PAYNE,

Montgomery, La.

Grant Parish.

## Gibson's School

AT RIENZI, MISSISSIPPI.

Offers to young gentlemen and ladies a complete course in Latin, Greek, French, Mathematics, English Language and Literature, Rhetoric, Logic, Political Economy, Natural Philosophy and Mathematics. Also lessons in Music. Drawing and Painting Methods are those of the University of Virginia. For circulars and information, apply to

W. I. GIBSON, RIENZI, MISS.

## WASHING MADE EASY.

For TWENTY-FIVE cents you can get Receipt for Washing that is inexpensive and saves wear, and tear of clothes without rotting the fabric. A hard day's washing done in three hours without paddle, board or machine. If not satisfied I will refund the money, the charge being to cover expenses only.

HENRY C. WEYMOUTH

1150 Magazine St. N. O.

## Do you want an Organ?

Then write to REV. L. E. HALL, Shubuta, Miss. He is agent for the Celebrated

WILCOX & WHITE ORGANS

## FOR SALE.

## BERKSHIRE PIGS

From Pure Blood, Registered Stock.

Apply to

O. P. AMACKER,

Tangipahoa, La.

## HAVE you heard of Dr. J. H. Mc

Lean's Tar Wine Lung Balm?

It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

## BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.

VANDUZEN & TIFT, Cincinnati, O.

## McShane Bell Foundry

Finest Grade of Bells, Churches and Farms for Churches, etc. Send for Price and Catalogue. Address

H. McSHANE & CO., Baltimore, Md.

## WANTED

An active Man or Woman in every county to sell our

Standard Silver Ware Co., Boston, Mass.

## RECEIPTS will be sent out to Sub-

scribers folded in their papers. Take notice.

## CANCERS Tumors & Ulcers

Cured WITHOUT THE knife or use of blood-purifying agents. Descriptive pamphlet sent free. Address

Dr. R. M. Greene, 715 Peachtree St., Atlanta, Ga.

## SUMMER RESORT.

Those wishing a cool, quiet, healthful, pleasant place to spend the summer months would do well to correspond with the undersigned. Commodious Boarding-House in a few steps of large, bold springs of water, almost ice-cold. Excellent health resort. House open during July, August, and early part of September. Address,

N. S. WATSON,

Blue Mountain, Miss.

## NOTICE

Notice is hereby given that the

Blue Mountain, Miss.

## BLUE MOUNTAIN

## Female College.

REV. W. T. LOWREY, A. M.

President and Professor of Mental Phil-

osophy.

W. E. BERRY, A. M.

Professor of Greek and Latin.

MRS. MODENA LOWREY BERRY

Lady Principal.

Eight other efficient and experi-

enced teachers.

The Preparatory, Collegiate, Music

and Art Departments, well organized,

and equipped. Course of Study, exten-

sive; Instruction, thorough; Discipline

strict; Buildings, convenient;

Accommodations, ample; Expenses,

moderate; Location, noted for its

healthfulness, orderly society, and a

bold spring of freestone water.

## OUR OBJECT

Is to give the best advantages for the

least expense; to put the school in the

reach of the poor and make it worthy

of the patronage of the rich. During

the 12 Session 148 pupils were enrolled,

82 of whom were boarders.

The 13th Session opened

Sept. 14, 1885.

For catalogue or further information

address

Lowrey & Berry

Blue Mountain, Tiptah Co. Miss.

## BLUE MOUNTAIN

## MALE ACADEMY,

A COUNTRY

## HIGH SCHOOL

FOR BOYS AND YOUNG MEN.

Located at Blue Mountain, Tiptah Co.,

Mississippi, a place noted for its health-

fulness, orderly society and fine spring

of freestone water. Corps of teachers

competent, instruction thorough, dis-

cipline strict, accommodations ample,

expenses low. Young men prepared

for business college. Board, including

fuel, lights, and washing, \$10 per month

Tuition \$20 to \$40 per month, payable

in advance. The 11th Session will

open SEPTEMBER 14th, 1885. For

other information, address

W. H. M. DURHAM,

or J. W. LEE,

Blue Mountain, Miss.

## Central Female Institute.

Clinton, Hinds Co., Miss.

The Thirty-third Collegiate Year will

begin Tuesday, Sept. 22, 1886.

## Advantages.

Prested a long and successful career;

Full Corps of accomplished Profes-

sors and teachers; Curriculum, va-

ried and elevated; Cabinets, Libraries

and other means of illustration, unsur-

passed; Location, accessible and noted

for healthfulness; a pleasant Home

for boarders, whose order, neatness

and refinement are taught by precept

and example; Expenses low.

For Catalogues, and other informa-

tion, address

DR. WALTER HILLMAN

Edw. Kells, Pres't, B'd of Trustees,

Geo. Whitfield, Sec'y.

## MISSISSIPPI COLLEGE,

CLINTON, MISS.

The Thirty-fifth Annual Session be-

gan on Wednesday, September 23rd.

## ADVANTAGES.

A full and efficient Faculty,

Thorough Instruction,

Rigid but paternal Discipline,

Superior Moral Surroundings,

Accessibility & Healthfulness,

Reasonable Terms.

Sent to President W. S. Webb for

Catalogue.

W. T. RATLIFF,

Pres't Board of Trustees,

Clinton, Miss., Aug. 1, '85.

## WANTED.

By a lady of long experience in

teaching, a situation as assistant, or

lady principal in a High School. A

healthy location near the rail road

is preferred. English branches,

Latin and Rudiments of French and

music taught. Salary required, \$40

per month, board included. Good

references given. For further par-

ticulars, address,

MRS. NAR MORRISON,

th. Terry, Hinds Co., Miss.

## BOARDING.

When you go to New Orleans stop at

427, Carondelet St. Near several lines

of street cars and a number of Protest-

ant churches: in walking distance of

Canal Street. DIRECTIONS—Those

coming on the I. C. R. R. take the Red

car at the Depot, get off at Carondelet

and a walk of 4 blocks will bring them

to the house.

West House.

MRS. M. A. WADLINGTON PROP.

Durant, Miss.

Close and Convenient to Depot.

Newly Remodeled and Refitted.

Conducted in first class style.

Patronage kindly solicited.

## A JERSEY FOR SALE!!

A brother has given to the College a

thorough-bred Jersey Bull, entitled to

register. Those wishing to purchase

address President W. S. Webb, Clinton,

Miss. Here is a good chance for some

farmer to improve his stock. d111f.

## CAPITOL COMMERCIAL COLLEGE

AT

JACKSON, MISSISSIPPI.

This is a complete Business Training School, offering superior advantages to Young Men and Women for acquiring a thorough Business Education, or becoming Successful and Practical Telegraph Operators, and becoming Accomplished Teachers of Plain and Ornamental Penmanship.

## FORTY DOLLARS

Secures a Scholarship for a complete course in Book keeping, Penmanship and Telegraphy.

The entire expense to secure a Diploma need not exceed one hundred dollars, including Tuition, Board, Books, Stationary and Washing, and Send for Circular and Specimen of Penmanship.

**L. A. WYATT,**  
PROPRIETOR.

## DR. J. H. M'LEAN'S HOMOEOPATHIC LIVER AND KIDNEY BALM,

The Most Wonderful Liver and Kidney Cure in the World.

Will relieve and cure diseases of the Liver, Kidneys, and Urinary Organs, such as Inflammation, Fre



## COMMUNICATIONS.

## Letter from Corinth.

[The following letter from Sister Wofford is too good to be kept all to herself, and so we publish it knowing that she will forgive the liberty we take if the cause she loves is helped by the publication of her letter. The fragrance of Sister Wofford's Christly life yet lingers in Jackson.]

DEAR SISTER GAMBRELL

Knowing the news items are always acceptable to you, I write this morning to give you a few from this part of the Lord's vineyard and also to bid you God speed in your untiring efforts to forward the great cause for which we live and labor.

Our dear church here is without a pastor and has been since we let Starkville take Brother Piker, the beloved, from us. It was not lack of love surely as I have just intimated for the church truly loves and respects Brother Piker as a consecrated man of God.

Our young Brother Trotter, of Winona, preached twice for us on his way home from the Seminary, and gave much satisfaction and made many warm friends, who would delight to have him a permanency here. Brother Trotter received into the church four new members—and pardon the self that now comes in, my heart sang for joy, truly, for George, our baby-boy—now fourteen—was among the number, and the other three were my Sunday-school pupils—all about the same age—and all deeply in earnest—do you wonder that I rejoice? They were baptized on Sunday afternoon, by Brother Taylor, of Farmington, in the presence of a large crowd.

Brother Crawford, so long a missionary to China, lectured before the Sunday-school last Sunday, much to the delight of the whole school. He described life in China, and imitated their songs while at different kinds of work, and gave many items of interest to the children.

The Temperance cause is on the forward move here. Mrs. Merriweather, of Memphis, organizer for the State of Tennessee, spoke to a large and attentive audience last Sunday afternoon. She was wonderfully easy in manner, (for a woman) and gave facts and figures with a grace and eloquence that surprised all. She really delighted her hearers by her brilliancy and pathos. Some of the strong sex said, "Wonderful for a woman!" Another said, "I did not dream that there was a woman in the land who could speak so." The women, only, "listened in silence," as they have done all their lives, but you could plainly read on their faces the words: "We knew it all the time—and there are plenty of us that can do the same, if we only had half a chance." But seriously, I do think the women were not sorry to have it shown that our sex have mind and the nerve to use their talents, albeit, many of them may not believe in woman's "speaking in public on the stage."

I suppose you are beginning to think of the Convention as a thing near at hand and are preparing to enjoy all the proceedings when the time comes. Wishing your consecrated husband and yourself continued success in your work for the Master, and as much happiness as accords with the divine will, I am, in one cause,

Your Sister,  
OCTAVIA WOFFORD.

June 15th, 1886.

Louisiana Baptist Convention.

All persons traveling on the V., S. & P. Railroad, will pay full fare to Arcadia with the understanding that the agent at that place will give you the reduction on your return by presenting him a certificate of your attendance signed by the Rec. Secretary of the Convention. I have asked for rates on T. & P. road

G. W. HARTSFIELD,  
Rec. Secretary.

## The Lord's Supper.

In regard to the query "Should not the Lord's supper be administered with closed doors?" Will say that I agree with you that, time, night, place, upper chamber, the sex, men, the number present, &c., are all circumstantial, not essential. But the point to which I desired to direct your mind is out side of and in no way connected with all this. Partaking of the Lord's supper is a personal matter, and is or should be, a communion between the individual and God, and whatever is added that will interfere with a free intercourse with the Holy Spirit upon that occasion does away with the ordinance save as to form. Silent, earnest private prayer should absorb the mind and heart of every Christian upon that occasion, but who can engage in such a service with a curious, criticising, world blind to everything that is holy and sacred, gazing upon what ought to be the most solemn service of the church.

J. R. SAMPLE.

We expect the strength of Christian morality here to give us a dry county on 19th July.

J. R. S.

## Grenada Miss.

We closed a meeting of two weeks last night. Bro. R. A. Cooper of Utica did the preaching. He is every syllable and sentence a gospel preacher. He is a prince in the kingdom of parables. His English is clear, his thoughts are pungent, his Scripture quotations fit the points in hand as though all were cast in the same moulds. Six joined by baptism and ten by letter. The church is strengthened in faith drawn together in love.

E. B. MILLER.

## Prevention of Hydrophobia.

To the Editor of the Courier-Journal.

The following will be of interest to the people generally. I clipped it from your paper fifteen years ago, and a few weeks afterward I was bitten by a dog on the street, and at once used the remedy, and never experienced any trouble from the bite.

JOHN A. DICKINSON.

A correspondent of the Country Gentleman gives the following as a cure for hydrophobia:

I can give some facts which may be of use to somebody, thereby saving life. The time between the biting of an animal by a mad dog and showing signs of hydrophobia is not less than nine days, but may be nine months. After the animal has become rabid, a bite or scratch with his tooth upon a person, or slobber coming in contact with a score or raw place, would produce hydrophobia just as soon as though he had been bitten by a mad dog. Hydrophobia can be prevented, and I will give what is well known as an infallible remedy if properly administered, for man or beast. A dose for a horse or cow should be about four times as great as for a person. It is not too late to give the medicine before the spasms come on.

## REMEDY.

The first dose for a person is one and one-half ounces of elecampane root, bruised; put in a pint of new milk, reduced one-half by boiling; then take all at once in the morning, fasting until afternoon, or at least a very slight diet after several hours have elapsed. The second dose same as the first, except add two ounces of the root. Third dose same as the last, except to taken every other day.

Three doses are all that is needed if given according to directions, and there need be no fear. This I know from my own experience, and know of a number of other cases where it has been entirely successful. This is no guesswork. These persons I allude to were bitten by their own dogs (that had been bitten by rabid dogs), and were penned up to see if they would go mad. They did go mad, and did bite the persons.

This remedy has been used in and about Philadelphia for forty years and longer with great success, and is known as the Goodman remedy. I am acquainted with a physician who told me he knew of its use for more than thirty years, and never knew a case that failed where it was properly administered. Among other cases he mentioned was "one where a number of cows had been bitten by a mad dog. To half of the number they administered the remedy, to the other half they did not. The latter all died with hydrophobia, while those who took the elecampane and milk showed no signs of that disease.

WHEREAS, the Almighty Father of the Universe has seen fit, in the dispensation of his Providence, to remove our beloved Brother Greenfield E. Taylor from the scenes of earth, to that better land beyond the River of Death, and thus left us as members of the church, of his aid and our choice to mourn his loss, therefore

Resolved, That in the death of Brother Taylor, this community has lost a useful, honest and upright citizen, the church one of the most zealous members, and his family a kind father and his widow a true and loving husband.

Resolved, That we tender to his bereaved family our true and heartfelt sympathy in this their irreparable loss and whilst we mingle our tears and mourn with them. We would say to them not to mourn as those who have no hope; for we know that our Redeemer liveth, and that Death, the inexorable fate of all, is but the gate by which we enter upon that everlasting life and joy prepared by the giver of all good, for those who love him and keep his commandments. And that in that hereafter we hope to meet our Brother and with him sing the praises of God our Redeemer.

Resolved, That these resolutions be spread on the minutes of this church and a copy be furnished the family of our deceased Brother and a copy be furnished the BAPTIST RECORD. Adopted by the Church June 20th. Tennessee Baptist please copy.

R. S. RAY,  
JAS. M. WALL,  
Church Clerk.

## Ayer's Cherry Pectoral

Should be kept constantly at hand, for use in emergencies of the household. Many a mother, started in the night by the ominous sounds of Croup, finds the little sufferer, with red and swollen face, gasping for air. In such cases Ayer's Cherry Pectoral is invaluable. Mrs. Emma Gedney, 150 West 123 st., New York, writes: "While in the country, last winter, my little boy, three years old, was taken ill with Croup; it seemed as if he would die from strangulation. Ayer's Cherry Pectoral was tried in small and frequent doses, and in less than half an hour, the little patient was breathing easily. The doctor said that the Pectoral saved my darling's life." Mrs. Chas. B. Landon, Guilford, Conn., writes: "Ayer's Cherry Pectoral

## Saved My Life,

and also the life of my little son. As he is troubled with Croup, I do not get without this remedy in the house." Mr. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N.J., writes: "In our family, Ayer's medicines have been blessings for many years. In cases of Colds and Coughs, we take

Ayer's Cherry Pectoral, and the inconvenience is soon forgotten."

PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Druggists.



PLAID SHAWL GIVEN AWAY  
FOR SALE & EXCHANGE  
WANTED LADIES AND GENTLEMEN  
AGENTS  
Refining Safety Lamp  
WANTED LADIES AND GENTLEMEN  
AGENTS  
Refining Safety Lamp  
WANTED LADIES AND GENTLEMEN  
AGENTS  
Refining Safety Lamp

## Rail-Road Time-Table.

ILLINOIS CENTRAL R. R.  
(Great Jackson Route.)

Passes Jackson.  
NORTH BOUND.  
No. 2, Express arrives.....5:20 p. m.  
leaves.....5:40 p. m.  
No. 4, Mail, leaves.....12:48 a. m.

SOUTH BOUND.  
No. 1, Express arrives.....3:40 p. m.  
leaves.....4:05 p. m.  
No. 3, Mail leaves.....1:28 a. m.

L. F. MONTGOMERY, Tkt. Agt.  
J. TURNER, Div. Supt.  
J. W. COLEMAN, A. G. P. Agt.

## YAZOO &amp; MISS. VALLEY R. R.

Leave Jackson.....7:00  
Arrive at Jackson.....7:15 p. m.  
Except Sunday.

L. F. MONTGOMERY, Tkt. Agt.

VICKSBURG & MERIDIAN R. R.  
(Queen and Crescent Route.)

EASTWARD.  
Leave Jackson.....2:45 p. m.  
Arrive at Meridian.....6:30 p. m.  
Freight leaves Jackson at 12:30 a. m.  
and 10:30 p. m.

## WEST BOUND.

Leave Jackson.....10:50 a. m.  
Arrive at Vicksburg.....12:40 p. m.  
Freight leaves Jackson at 12:30 a. m.  
and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m., and arrives at Jackson at 9:40 p. m.

M. S. BELKNAP, Supt.  
I. HARDY, Com'l. Agt.  
J. W. DEMING, Frt. & Pass. Agt.

## MISSISSIPPI &amp; TENNESSEE R. R.

GOING NORTH.  
No. 1, Mail leave Grenada.....5:05 a. m.  
No. 5, Freight ".....5:30 a. m.

GOING SOUTH.  
No. 2, Mail leaves Memphis.....4:45 p. m.  
No. 6, Freight ".....6:40 p. m.

## MOBILE &amp; OHIO RAILROAD.

DOUBLE DAILY TRAINS.

## NORTH BOUND.

Leave Meridian.....4:30 and 7:00 p. m.

## SOUTH BOUND.

Ar. at Meridian.....8:20 and 11:45 a. m.

Through Sleepers from Mobile to St. Louis, and New Orleans via Columbus.

Passengers to and from Mobile change Sleepers (on same train) at Artesia.

C. J. WALLER, G. P. A.

## LOUISVILLE, NEW ORLEANS &amp; TEXAS RAILROAD.

(Mississippi Valley Route.)

## SOUTH BOUND.

Leaves Memphis at.....4:00 p. m.

Ar. at New Orleans.....9:30 a. m.

## NORTH BOUND.

Lv. New Orleans.....5:30 p. m.

Ar. at Vicksburg.....2:03 a. m.

Ar. at Memphis.....11:00 a. m.

Pullman Buffet Sleeping Cars on all trains.

Connects at Vicksburg with Vicksburg & Meridian, and Vicksburg, Shreveport & Pacific Railroads; and Steamers on the Mississippi River, and at Harrison with Natchez, Jackson & Columbus Railroad.

A. J. KNAPP, Gen. Agt.

Memphis, Tenn.

## NATCHEZ &amp; JACKSON R. R.

## GOING WEST.

Mail leave Jackson.....6:30 a. m.

Arrive at Natchez.....12:25 p. m.

Freight leaves Jackson at.....8:00 a. m.

## GOING EAST.

Mail leave Natchez at.....7:30 a. m.

Arrives at Jackson.....12:25 p. m.

Freight arrives at Jackson.....6:15 p. m.

Passenger trains connect at Harrison with the L. N. O. & T. R. R. for Vicksburg and Memphis. Freight trains run daily except Sunday.

G. R. GORDON, Agt.

## KNABE PIANOFORTES.

UNEQUALLED IN  
Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO.,  
Nos. 304 and 306 West Baltimore Street,  
Baltimore. No. 112 Fifth Avenue, N. Y.

## NOTES OF TRIUMPH

By Rev. R. S. LORENZ & Rev. I. BALTZELL.

Two Editions—Round and Character Notes.

A New & S. Music Book of Excellence. Bright, appropriate, carefully prepared. Large number of writers. Complete. Send for Specimen Pages. Price of Single Copy, 35 cents; Per doz., by express, \$5.00; by mail, \$4.00. Per 100, \$30.00.

Rev. W. J. SHUEY, Dayton, Ohio.

## CONSUMPTION

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong in my faith is its efficacy, that I will send TWO BOTTLES FREE together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express and P. O. address. DR. T. A. MOTT, 21st Pearl St., N. Y.

## ALL FOR \$1.00

(Edited by CHAS. W. CARFIELD.) \$1.00 per year. "How to Propagate and Grow Fruit," "How to Grow Small Fruits and Poultry," &c. All sent POSTPAID FOR \$1.00.

W. H. EVER PUBLISHING CO., Detroit, Michigan.

## THE BAPTIST RECORD.

Since its baptism of fire has entered upon its Tenth Volume. In all its history, it has boldly and fearlessly advocated Bible truth as understood by the Baptists. While doing this it has always been conservative, eschewing controversy, save where the interests of truth demanded it, and urging

## PERFORMANCE OF DUTY,

Rather than an interminable discussion of those questions which minister to strife.

Being called into existence by a committee of the Baptist State Convention of Mississippi it has ever been the firm friend and zealous advocate of those objects constituting the

## WORK OF THE CONVENTION.

Steadily it has grown in the affections of the Brotherhood until now it enjoys a warm place in the hearts of the Baptists of the State and in many hearts in the Louisiana Baptist Brotherhood. It may now be regarded as upon a

## SOLID FINANCIAL BASIS

And as no longer an experiment. To make it a paper of which the denomination in the State may feel justly proud, it only needs (1) The hearty co-operation of its friends IN INCREASING ITS CIRCULATION; and (2) CONTRIBUTIONS TO ITS COLUMNS from the many good brethren in Mississippi and Louisiana and elsewhere, who can write well.

## ITS IMPROVED FORM.

A six-column quarto, will add much to the neatness and beauty of its appearance, and will also increase its capacity for doing good.

## OUR LOCATION,

In Jackson, the capital of the State, which is a railroad centre, gives us fine mailing and banking facilities, and many other advantages.

## BOOK DEPARTMENT.

This feature of our work will be continued with increased facilities for serving the Baptists of the State in procuring religious books. We can furnish any religious book or any number of tracts upon as easy terms as can be secured by our friends in ordering direct from the great publishing houses. Any of the following Standard Works may be had from us:

Clark's Notes on Matthew.	420 pp.	\$1 50
Clark's Notes on Mark.	394 pp.	1 50
Clark's Notes on Luke.	504 pp.	1 50
Clark's Notes on John.	336 pp.	1 50
Clark's Harmony of the Gospels.		1 50
Hackett's Commentary on Acts.		2 00
Harmonious Arrangement of the Acts; Clark.		1 25
Along the lines at the front. A general survey of Baptist Home and Foreign missions.		1 50
Baptist Year Book.		25
Baptism of the Ages and Nations, by Wm. Cathcart.		1 00
Cramp's Baptist History.		1 75
Lectures on Baptist History. Wm. R. Williams.		1 75
Help's to Zion's Travelers. Hall.		90
The Blood of Jesus.		30
Bunyan's Inviting Works.		1 25
Howell on Communion.		90
Church Order. J. L. Dagg.		1 50
Distinctive Principles of Baptists.		1 25
Facts and Fancies in Modern Science.		1 50
Madison Avenue Lectures.		1 50
Manuel of Theology, by J. L. Dagg.		2 00
Rome Against the Bible, and the Bible against Rome. W. S. Plummer.		40
D. D.		60
Scriptural Law of Divorce, by Alvah Hovey, D. D.		6 00
Annotated Paragraph Bible.		

We can also furnish any kind of tracts, Sunday-school Helps, Sunday-School Libraries, and Requisites, and music and Hymn Books.

Sunday-Schools desiring to purchase Libraries would do well to correspond with us. Any schools wishing to entrust this matter to us can write, giving us a list of books in present library, and state what amount they desire to invest, and we will make a selection.

Baptists throughout the State, and in Louisiana, are invited to correspond with us.

## Address

GAMBRELL & FOSTER,  
Jackson, Mississippi.

## CATARRH FREE

Also complete treatise on this painful disease. So great is our faith we can permanently cure Catarrh, we will mail enough to convince you.

The complete treatise, only sent 10c. stamps cover packing and postage. Dr. S. S. Lasterbush & Co., 718 & 716 Broad St., Newark, N. J.

LUTHER MANSHIP.

MANSHIP & JULIENNE.

Hardware, TOVES, CROCKERY, GUNS, Pinshop in connection.